WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. XI.—No. 21. LEXINGTON, KY. WEDNESDAY, DECEMBER 3, 1834. Whole No. 539.

Rev. JOHN F. COONS, Editor.

TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

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LEXINGTON:
WEDNESDAY, *DECEMBER* 3, 1834.

From the Western Monthly Magazine.

Universal Education a Pecuniary Gain to a Country.

A Speech delivered before the Education Convention, in Frankfort, Kentucky, January, 1834, by Rev. John C. Young, President of Centre College, Danville, Kentucky.

[Concluded.]

4th. *Education would increase the riches of a community, by facilitating the adoption of all improvements in the mechanical, manufacturing, and agricultural arts.* There are two strong barriers which obstruct the advancement of an uneducated people—*ignorance* and *prejudice*. Men who never read, know of no other instruments and methods of work than those which they have seen. Thus we observe hundreds of labor-saving or economical inventions in use in our country, which, in another, are totally unknown. And even in the same country, the improvements common in one section are often unheard of in another. But if men read, this would not be the case. Every man might be thoroughly acquainted with his calling. He could not only know it as he was taught it, but as it is pursued in other parts of the world—he could avail himself not only of his own and his immediate instructor's wisdom, but he could borrow the wisdom of all who have followed the same pursuit—he might receive valuable hints from men who have died before he was born—he might grow rich by availing himself of the discoveries of his antipodes. Publications on every branch of industry are procurable, cheap, and easily understood.

But prejudice, as well as ignorance, treads in the paths of old, and it looks with [illegible] suspicion on all improvements. And as it springs from erroneous views and contraction of mind, it can only be removed by that mental cultivation, which will enlighten and expand the intellect.

It might be invidious to produce domestic illustrations of the effect of ignorance and prejudice in retarding the accumulation of national wealth; we will therefore draw them from our knowledge of other nations. The East Indians pack their cotton for exportation by machinery, and put into the same bulk three times as much as the Chinese, who pack by hand. In consequence of their ignorance, the freight of the Chinese cotton costs them twelve times the price. The first saw-mill ever erected in England was destroyed by the populace, who thought it would throw the sawyers out of employment. When Hargrave, less than a century ago, attempted to introduce the spinning-jenny, which he had invented, into the cotton manufacture, he was obliged to fly from Lancashire, at the risk of his life. Such was the prejudice against the introduction of an improvement, which has yielded millions upon millions to the wealth of mankind. Every year of commercial distress in England, witness is an immense destruction of agricultural and manufacturing machinery. The ignorant and prejudiced laborers believe that the machinery, which is the real source of their wealth, is the cause of their distress. An engineer of deserved celebrity, not long since, stated that he had completed several machines of great utility, but dared not then bring them forward on account of the popular feeling. A more ludicrous instance of a similar spirit in retarding human advancement, I have lately seen, in the report of an agent of a society, similar to the one we have just formed. The inhabitants of a town in the neighborhood of one of the New England states, refused to hear him lecture, stating that they did not wish their children to learn such new notions as that the earth went round the sun.

We have no means of accurately estimating the pecuniary loss which such a feeling inflicts on society; but we can easily see that it is immense. The history of one small district in France, for the last 50 years, exhibits a striking proof of the rapid advance, in wealth and comfort, occasioned by the spirit of improvement, which education and intelligence beget. I allude to the Ban de la Roche. Such was the barbarous constitution of this mountain district, that a little more than a century ago, its inhabitants subsisted chiefly on wild apples and pears. And when at length famine had compelled the introduction of the potatoe, it degenerated so fast under their wretched cultivation, that in a few years it yielded but the fourth of a crop. The roads—if roads they could be called—were so bad that for the greater part of the year, the inhabitants were completely shut up in their mountains; and even the five villages, of which the little district was composed, could not communicate with each other. There was not a workshop among them, where a tool could be even mended. Their houses were sunk in the sides of the mountains, unhealthy, and without cellars to preserve their potatoes, the chief article of subsistence from the frost. The only school-house in the whole district was dilapidated and threatening to fall, and the people felt too poor to erect another. But the talents, industry, and devoted zeal of a single man, the pastor Oberlin, changed the whole face and condition of this savage region. Good roads have been cut in every direction—agriculture has been improved to such a degree, that considerable quantities of produce have been exported—trades have been learnt, and shops opened—comfortable cottages have been built and neat gardens cultivated—education has been diffused through the whole community—morals and religion have gone hand in hand with the increase of physical comfort and wealth, and have greatly promoted it—and such have been the astonishing results of this change, that a considerable manufacturer of silk removed his establishment into the Ban, stating that 'the pleasure of living in the midst of a little colony, whose manners were softened and whose minds were enlightened by instructions which they receive from their earliest years, compensated the privations of a residence in a valley, separated from the rest of the world by the mountains which surrounded it.' If in a small, barren, and frozen district, the intelligence and devotedness of one individual could produce such rich fruits, what might we not expect from the diffusion of intelligence through a populous and fertile state? The cost of universal education would be as dust in the balance, when weighed against the comfort and wealth produced by the improvements which increased knowledge would introduce.

5 h. *The original inventions and discoveries, which would naturally result from the cultivation of all the minds in the community, would open new and copious sources of wealth.* Men celebrated in the history of the arts have been frequently indigent; but I remember only a solitary instance of *one* who was *uneducated*. Some have been found who have *educated themselves*, in spite of unfavorable circumstances, but cases of this kind must necessarily be rare. It requires the possession of knowledge and previous mental discipline to fit men for inventing and discovering. The number, therefore, of those felicitous combinations of thought, which originate useful improvements in the arts of life, in any country, will generally be found proportional to the number of its educated inhabitants. If only the fifth part of any community are enlightened by early instruction, we can calculate on but the fifth part of the useful inventions and discoveries, which might be gained by the education of the whole. And thus we see that the nations and states most distinguished for general intelligence, are also most conspicuous for the number and usefulness of their labor-saving machines, and for their continued succession of novel and successful inventions, in the various branches of industry by which wealth may be accumulated. To verify the truth of these remarks, compare England with France, and our eastern states with other portions of the union. But *not one-tenth* of our citizens receive at present as good an education as *all* might, on the adoption of a good general system of popular education. And what a change would be wrought upon the condition of a community, were the practical inventions and discoveries of its members multiplied ten-fold! With what an accumulating rapidity would its prosperity move onward! What multitudes would then benefit society by their ingenuity, who now curse it by their vices! How many Franklins, and Fultons, and Rittenhouses, would rise up to bless the world, if the beams of knowledge were poured upon every mind, to kindle the flame of slumbering genius! The invention of a single intellect, which might have slept in ignorance, had it not been awakened and called into activity by this all-reaching influence, might produce an annual pecuniary revenue, which would far more than defray the expense of the system to which its powers owed their development. It is to the increase of these very inventions and discoveries, that the moderns owe their superiority, in arts and riches, over the ancients; and by availing themselves of these, one nation now excels another. To illustrate this truth, let us compare the commercial and manufacturing power employed in England, with that of France. We learn, from the statistics of baron Dupin, that the force of men and horses engaged in manufacturing and commercial industry in France, is equal to the power of 6,303,019 men. While in England and Scotland the animate force thus engaged is only equal to the power of 6,014,893 men. Thus we see, that France would be a greater commercial and manufacturing nation than England, were the amount of labor in these two nations dependent on the respective quantities of *animate* power they had in service. But the knowledge and ingenuity of the English have brought into existence so many wonderful machines and contrivances for economizing and accumulating power, that their whole force of *living beings and machinery* engaged in commerce and manufactures, is equivalent to the power of 25,854,893 men; while all the machinery and natural agents the French have brought to *their* assistance, only raise their force to a power equivalent to that of 11,535,352 men. Thus the English have quadrupled their power by machinery, while the French have not quite doubled theirs. In other words, in England, owing to the superior discoveries and inventions of its inhabitants, every man occupied in commerce or manufactures, is, on an average, able to accomplish as much as 2¼ Frenchmen.

Is it now any wonder that these Islanders, with a narrower territory, smaller population, and less genial climate, should so immensely outstrip their less intelligent and ingenious neighbors, in the accumulation of wealth? And can we conceive a stronger proof of the actual *pecuniary gain* which accrues to a nation from cultivating the intellect of her sons, than is furnished by such a fact?

But the triumph of intelligence, and consequently of education, its parent, is no where more strikingly displayed than in the British cotton trade with India. Cotton goods were formerly imported from India. Now the English purchase the cotton in the raw material, transport it 7000 miles, manufacture it by their machinery, pay their heavy duties to the state upon it, transport it back to India, and sell it cheaper than the natives can furnish it themselves, though human labor is cheaper there than in England.

The profit arising to a community from a single happy invention of one of its inteligent members, often yields a far greater annual amount than would suffice to furnish all the children with the best education. This can be proved by scores of facts. We will cite but one or two. The ingenuity of Hugh Middleton, some hundred years ago, devised and executed a scheme for supplying London with pure water, by turning a river thirty-eight miles out of its natural course.* It is estimated that the amount now used in the city would cost, if furnished by hauling, the sum of nine millions of pounds sterling, per annum. By the work of Middleton, it costs but about 379,000. Thus a single felicitous invention has annually saved, to one city, upwards of eight millions and a half of pounds sterling, or nearly forty millions of dollars—a sum more than sufficient to educate all the children of England.

The English iron-works, in 1788, yielded but 68,000 tons; and the quantity of the article had fallen off one-fourth in forty-five years, owing to the increased scarcity of wood for charcoal. But it was found that the powerful blast produced by a steam engine, could enable the manufacturers to substitute coke for charcoal. By this discovery the manufacture was rendered so productive, that in 1827, it yielded 690,000 tons—a tenfold increase. And thus a single discovery raised the value of a manufacture from about two millions and a half of dollars to upwards of twenty-four millions.

I shall only refer in further illustration of this principle, to the effect of the application of steam to the propulsion of boats—a discovery with the results of which you are all familiar—a discovery which has already done more for every state in this valley than all the power of industry, working by the old methods, could have effected for it in a hundred years. It has filled our houses with the productions of every country and climate, and has raised the price of every acre of our land, and almost every article of our produce. If the education of all the children of a state, for centuries, raised up only one such discoverer as Fulton, or Watt, or Arkwright, without yielding another advantage, the country would be immensely a gainer by the outlay.

[illegible] a partial survey of the [illegible] by which we would establish the position, that a liberal system of universal education would prove a pecuniary gain to our state. It is reasoning which is based on facts; and if it shall have failed to convince, I must attribute the failure not to the deficiency of proof in the subject, but to the impossibility of crowding, into the brief space we feel authorized to detain you, even a tythe of those facts which verify its correctness. For if there be a truth demonstrable in political and economical science, it is that nations are enriched by knowledge. And no man but one who has examined the history of nations, and investigated the causes of their poverty or wealth, can estimate the value of knowledge to a country's prosperity. The God of nature has filled the earth, the air, and water with treasures—with a bountiful hand he has scattered wealth through every land; and nothing but indolence, ignorance, and vice, prevent nations from abounding in every thing that can make the condition of man comfortable and glorious. The advocates of education can, then afford to come down from the high ground they love to occupy. They rest its chief claim upon the fact, that it fits man for self-government and makes him a freeman indeed—that it raises him above dependence upon sensual indulgences for enjoyment—that it opens to him stores of delight purer, more satisfying, and more enduring than gold can buy—that it exalts him still higher, above the beast of the field, and impresses more fully upon him the likeness of his Creator. But here we see that, even in the acquisition of those material advantages, which are summed up under the idea of wealth, education is men's best ally.

Permit me, before I close, to advert, for a moment, to the *peculiar* interest Kentucky has in the speedy adoption of a system of general education. *It is the only thing which can secure to her the rank she now holds in this great confederacy.* Her name has been deservedly distinguished in days that are passed. This distinction she owes to the character of her sons; and by their character alone can it be perpetuated. But those qualities, which command respect and admiration for a state in her early days, will not secure to her honor in after years. Our state is passing from her active and vigorous youth, when fire, and energy and chivalrous daring, and uncalculating courage were sufficient to procure for her renown. With riper years must be acquired the sober excellencies which alone can give permanent dignity and influence. Her fire must be tempered by reflection—her energy directed by wisdom. Her sons and even her adopted sons admire and love her—her character is precious in their eyes: could they then bear to see her sink into premature decrepitude?—could they bear that her name should become a by-word for ignorance and contempt of learning? But even now her destitution of schools is quoted with astonishment; and she is held up to the younger states as a beacon to warn them against even a temporary neglect of this important subject. Her name is found far down on the registers of comparative education—she is ranked just above countries, which are the last haunts of European ignorance.

We are no longer a frontier state, but the centre of a wide-spread union; and no enemy will ever again be likely to molest us. No more, then, can we find renown in fields of blood: but shall we not see it in the nobler fields of literature and science? The victories of Agincourt, Blenheim, and Trafalgar have not yielded to England the amount of glory she has gained from the labors of her Bacon, her Newton, her Locke, and her Milton. And France will boast of her Pascal, her Des Cartes, her La Place, and her Corneille, when the bloody throng of her triumphant marshals shall all be forgotten.

Every nation, every community has its own distinctive character—Kentucky has hers. And while we claim for her no monopoly of the nobler qualities which adorn human nature, we assert, fearless of contradiction even from strangers who know her well, that there exist in the character of her sons, all those elements of greatness which gave the Athenians of old their prominence among the nations. They have the same independence, the same generosity, the same restlessness, the same enthusiasm, the same fire—why should they not then attain the same glory? Why should they not be renowned for arts as well as for arms—for literature, as well as for liberty? Shall we leave it to the sons of New England to clothe our descendants in their manufactures, supply their firesides with comforts, and teach them the rudiments of science? We have given to the national councils the orator and statesman who, by his wisdom and eloquence, has called into existence the manufacturing powers of our country—shall *we* then, above all others, tamely submit to have our wants supplied by the ingenuity and industry of other states, and all, because we suffer ourselves to remain too ignorant to avail ourselves of the advantages which nature has so prodigally lavished upon our noble soil? Our very hills are filled with mineral treasures, while our plains are proverbial for fertility; and shall our people remain destitute of that intelligence which will enable them to open the store-houses of nature, and enrich themselves with her precious gifts? An ignorant people in such a country would be like a blind man perishing with hunger, while loaded tables were spread out before him; or like the fabled Tantalus, burning with thirst while the cooling stream was flowing round his lips.

The future history of a community may be predicted from the system it adopts for the training of its future members. Causes work as regularly to produce their effects in the moral as in the physical world. And it is almost impossible to change the habits and character of a people when hardened and fixed by time—as their destiny is shaped in youth, it remains in age. Now, then, is our time for improvement—now is the time to fix the character of our posterity through the lapse of, perhaps, many centuries. Future generations will read the exploits of our infant state; they will learn that her children won the broad lands of the west, by the tomahawk and the rifle, from the sullen savage—that they baffled his wiles, tamed his spirit, and subdued his obstinacy. And while they admire the hardy endurance, the chivalrous valor, the romantic enterprise of her sons, shall they sigh at the thought that her after destiny redeemed not the promise of her younger days? Shall our history impress upon them the melancholy truth, that ignorance can cripple the swift, and dwarf the giant? Who will not lend his exertions to rescue our beloved land from so ignoble a fate?

A share in the stock of this company cost originally one hundred pounds sterling; it is now worth fifteen thousand.

Rev. Mr. Gallaher's Speech.

The following is the concluding part of an address delivered by the Rev. James Gallaher, at the late anniversary of the Home Missionary Society in Cincinnati.

Let the churches *care* and feel as they should in the cause of the perishing, and they will consent to send their pastors, a part of the time every year, to labor among the destitute—men of age and experience; men known to many among the scattered sheep, now abounding in the wilderness. Let the churches see right and feel right, and instead of murmuring and flouncing because their pastor is among the destitute a few Sabbaths in the year, they will send their prayers and their warmest wishes along, and rejoice that they are 'counted worthy' to make such a sacrifice for the name sake of the Lord Jesus. This, sir, is quite another business from a young, unsettled man passing through the country looking for a home. He is easily assailed, and in fact, often assailed by the malicious and the vile, and his motives denounced as utterly selfish. But when the settled pastor, who, they know, has a better home than they are able to offer him, comes, asking nothing of them, but the privilege of telling them of Jesus Christ, and warning them to flee from the wrath to come, they feel 'this is the finger of God.' In such cases, I have seen paleness overspread the face, and trembling take hold on the limbs of the man who had been living without God in the world. And O how beautiful the tear of gratitude glistening in the eye of the refreshed and rejoicing child of God!

Tell me not, Mr. President, that churches cannot spare their pastors a little while on these errands of mercy. I find our churches in the east can spare their pastors to attend the *springs* for many weeks together. And of late it is becoming quite fashionable for the pastors of churches to go to England and be absent for months. And, Mr. President, what accounts do they give us of that nauseating *sea-sickness* on their way, and the difficulties they have found in fashioning themselves to suit the peculiarities of British society after their arrival. Now we think we can show our brethren a more excellent way. Let the time which pastors can spare from their flocks be consecrated to Home Missions, and their health will be improved, their knowledge of our own country enlarged, and the blessed results of their labors, 'in souls renewed and sins forgiven.' Behold, it shall be found written in the Book of the Chronicles of the kingdom of Zion.

There is another matter proper to be mentioned here. In many places there is great difficulty, because you have no suitable house in which to assemble the people; and there is not interest enough to lead them to build one. If you attempt to worship in a private house, it is small, few can get in, and you find it impracticable to bring the population under the gospel. I have found this a most formidable obstacle. Is there no remedy? Mr. President, 'the children of this world are wiser in their generation than the children of light.' These circus men, and those who travel through the country with caravans of animals, are not crippled in their operations for want of a house. They have a large tent, like that of a military officer, only twenty times as large. They carry it from place to place, and when set up, it will contain all their elephants, and rhinoceroses, and lions, and tigers, and ponies, and monkeys, &c. &c. and five or six hundred spectators to boot. I saw them setting up one last June, in Western Pennsylvania. The animals had not yet arrived, but a party had taken the tent on ahead, and were setting it up on a beautiful eminence in a field—it was attracting universal attention. The people were streaming from all directions to see it:

'From winding glen and upland brawn,
They poured the hardy tenants down.'

I looked on the spectacle before me, and said, why cannot the friends of the gospel have a tent like that, and set it up in the neighborhood or village where there is no church, and bring the whole population at once under the preaching of the gospel, and show them in one week so much of the advantages of having a *place* to worship, that they would forthwith build a church. Mr. President, there are men in Kentucky, there are men in Ohio, and many other sections of our land, who, if they would go through the destitute parts of our country—ministers two and two, and three or four judicious laymen with them, to manage the establishment, would bring men, women, and children, to hear the gospel as has never yet been witnessed since our country was settled. What would be the effect sir, should two talented and faithful ministers, from Philadelphia, or New-York, or Boston, or Baltimore, or Virginia, pass through the centre of Ohio, or Indiana with such a convenience for preaching the gospel to the poor? *'I am not mad*, Mr. President, 'but speak the words of truth and soberness,' when I say they would preach to thousands who have not heard, and they would be instrumental in the going up of many a house for the worship of God. This belongs to the cause of Home Missions. It can be done, it must be done.

Mr. President, this broad, fertile land in which we dwell, must be delivered from the bondage of sin and satan.

A few months ago I stood on the brink of the Mississippi, opposite the mouth of Missouri river, where, wheeling and foaming in its career from the rocky mountains, it enters that placid and beautiful stream. I looked south, and I thought of the thousand miles from the spot where I then stood and the gulf of Mexico. I looked north, and thought of the 1500 miles to the sources of the Mississippi. I looked east, and thought of the 1300 miles to the head of the Ohio valley. I looked west, and thought of the teeming millions who are soon to cover this land; and I lifted my hand to heaven, and cried, 'Lord Jesus, this land shall be thine!' 'Thy church will not give up the struggle till it is full of the knowledge of the Lord!'

From the St. Louis Observer.

Extracts from the narrative of the state of religion within the bounds of the Synod of Illinois, October, 1834.

In presenting their annual narrative of the state of religion within their bounds, synod have cause to regret that the presbyterial narratives were not more full, since, owing to this circumstance, their means of information on this vital subject are extremely limited. From the sources of knowledge, however, placed within their reach, the following things appear, viz:

That the churches under our care are, with some exceptions, steadily, and in some instances rapidly increasing in numerical strength: and also, that the prospect of usefulness, arising from the fact already mentioned, and also from the growing activity and devotedness to the cause of Christ, is brightening.

That at Canton, Quincy, Springfield, Carrollton, Carlinville, and Jacksonville, God has been pleased to pour out his Spirit, and bless his word to the conversion of many souls to Christ; while at several other places pleasant seasons of religious interest have occurred, during which smaller numbers have been hopefully converted and added to the visible church.

That there have been eleven churches gathered within the year.

That the Bible cause is receiving some attention—it is hoped increasing attention:—though far less than its real importance demands. There are instances of exception to this remark. The Union Grove church has set an example of spirited effort in this cause, which it is hoped sister churches will not fail to imitate.

The cause of Foreign Missions and the Tract cause are not receiving that efficient sympathy and hearty co-operation which is desirable. But few of our churches, comparatively, are doing any thing more than to appoint regularly, and attend very irregularly, the monthly concert. With joy, however, we record that to this statement there are honorable and praiseworthy exceptions.

That we have no evidence that, on the whole, the Temperance reformation within our bounds, has, within the past year, been making progress. Whilst the number of members enrolled may be greater than it was one year ago, still we have no requisite evidence that the principle of total abstinence has a stronger hold of the public mind.*

That Sabbath Schools are instituted in all, or nearly all our churches; and are attended with evidence of the Divine approbation and favor.

That the subject of education, both in the common and higher branches, is awakening deeper interest and calling forth increased exertions for the establishment and support of schools and academies. The College at Jacksonville is steadily rising and bids fair, at no very distant day, to stand on the same footing with the institutions of learning in the older States, in point of affording facilities for acquiring a finished education. It is also to be noticed with devout gratitude to the Great Head of the church, that during the year past, the preaching of the gospel has been attended with power from on high, and a number of students hopefully converted to God.

Synod would also notice that protracted meetings, and camp meetings have been much blessed and owned of God as instrumentality for the conversion of sinners, and the refreshing of his people.

*The stated clerk is not aware of a single church, or a single church member, under the care of this Synod, that is not in favor of the total abstinence principle. The *impression* received from every quarter is that all agree in this. One presbytery have made the use or traffic in ardent spirits a matter of discipline.

Synod of Tennessee.

Extracted from the Report on the state of religion.

In a large number of churches in Knox, Cocke, Monroe, and Green counties, a union of feeling, a concert of devotion, and a fulness of attendance at the house of God, have marked the conduct of his professed worshippers. In one church in the county of Jefferson, this character of upright christianity, appeared so happy and uniformly prominent, that it was reported of them by a venerable brother, that 'every professor lived in love, prayer and faith, as far as known to the church session.'

The Sabbath School generally retains the ground it had formerly occupied.

A large church in Blount county is reported to have 14 schools and 558 scholars within its bounds. In two others in Greene there are 500 both young and adult scholars composing Bible classes, who recite once in two weeks to their pastor and receive lectures on the lesson from him.

The Temperance cause has made progress in a majority of the churches.

Principles of christian munificence have expanded to a wider liberality than usual. A church in Jefferson gave $70; another in Monroe $30, in Knox $150, in Blount $350. The church at this place (Kingsport) has, during our sessions, divided out $100 to the leading Benevolent Societies of the day.

The spirit of christian liberality is further manifested in the erection of houses for public worship. There are now within our bounds four meeting-houses in process of building. For one of these in the county of Sullivan the subscription has amounted to $1500.

It appears farther in the increasing support, that is offered to ministers. An elder of a church in Jefferson county stated, that two churches, to one of which he belongs, had usually calculated on giving their minister $200, that they had recently determined to add $100 to that sum, and he had no doubt of their succeeding. A church in Hawkins, whose annual maximum had heretofore been $300, recently offered a neighboring minister $500 to settle among them.

It is believed farther that principles of liberality have taken an impulse from the formation during our present sessions, and from our own body, of a Missionary Society to exist in conjunction with that of the synod of South Carolina and Georgia, to send out missions to the heathen world.

We hope, dear brethren, that something may be done in this holy cause, and we doubt not your willingness to aid with the substance, which God has given you, in helping it forward. —*Millennial Trumpeter.*

A Hint to Ministers.

He who adds to the influence of a well-conducted religious newspaper, renders a greater service to the church that ministers are already able to do in the ordinary dispensation of the gospel from the pulpit.

I have always felt that editors of religious newspapers need and deserve the aid of the ministry. What single influence is more important in a congregation than the religious newspaper which is there read?—Every minister knows the force of this interrogation. I would rather have an heretical minister stand before my congregation, than an heretical or pestilent editor scattering his 'firebrands, arrows and death,' under the caption of a religious newspaper. I could more easily meet and turn the edge of his poisonous arrows. The former is an open contest where the foe may be directly met—the latter is a slow infusion of poison in the life-blood, insidious and imperceptible; but dangerous, because insidious, and more certain in its fatal results, because imperceptible.

A religious editor, therefore, should not be left without the collateral influence, co-operation and aid of the ministry. His spirit should be tempered, his labors assisted, his heart encouraged, and his influence modified by the free, judicious, practical letters and communications of the pastors of the churches; that the religious print which comes weekly into the congregation, may have something adapted to the state of the people, to interest them, and to co-operate with the labors of the pastor in every good design. Then it will be sought after—its arrival will always be anticipated as a weekly treat, not to inflame the passions, but to

allay them: not to furnish amusement merely, but instruction--and *the religious newspaper will do good.—Charleston Observer.*

From the St. Louis Observer.

Sunday in St. Louis.

"I have not seen such a thing since the last war, said a gentleman to me on the evening of the last Sabbath. And what was it? A military parade with its accompaniments, on the *day of rest* and peace. "Impossible;" many are ready to exclaim, "what, a military parade in a city, where there are so many churches, so many professed christians, where but a year ago more than $400 were given for Sunday Schools, and 3 years ago $700 for the same object!" Yes, it is even so.

Now for particulars. The several uniform companies of the city, horse and foot, were summoned to appear, fully equipped, with arms and accoutrements as the law directs, on parade at 6 o'clock on Sunday morning, and they accordingly appeared, with a few individual exceptions, as directed, at the time and place, and continued on duty until 4 P. M. Two pieces of ordinance had been brought some days previous, from the United States Arsenal, 2 miles below the city, to be in readiness for action on Sunday. In addition, the United States Military Band from Jefferson Barracks were sent for, to aid with fife, and drum, and clarionet, and bassoon, &c. in the transactions of the day. Nothing, in short, was wanting of the usual attendants of a *training day*. At half past 10, A. M. just after the Christians of St. Louis had assembled in their respective places of worship, to praise, and offer their prayers to the Great Spirit, the cannons' mouths began to roar, and continued, I should think, for half an hour. It was such an accompaniment to the songs of Zion, as but few, if any of us had ever heard before. And when the song had ceased, and the pastor led his flock to a throne of grace, when, for a moment, earth was forgotten, and the soul was lifted up to heavon, the loud and discordant sound, as of contending armies, instantly recalled the spirit from its upward flight, reminding the worshipper of the din, the clangor, the carnage of the battle-field. Again when we met for the same purpose in the afternoon, for about the same length of time, the same interruption took place. When the preacher had been discoursing of death and judgment, about 15 or 20 minutes, a band of music preceded, accompanied and followed by a large number of boys, shouting and hallooing, passed the house and proceeded up the street playing among other tunes *Yankee Doodle* and *Hunter's Chorus*. I felt more, at the time, for the preacher than for myself. It was with much difficulty that he could keep the attention of an audience, who but a few moments before appeared to be filled with solemnity. No doubt, the thoughts of nearly all were, during the remaind r of the sermon, more or less diverted by this occurrence. I rather think, when they went home, they talked more of what they had heard from without, than from within the walls. I suppose that the novel circumstance made the most lasting impression.

I would not have any one think that such a Sunday often occurs in St. Louis. On the other hand, I believe that it was the first of the kind for many years. Time was, when the military would parade these streets on the day of rest; but we had thought that it had come to an end. We dare not venture a guess at what will be in time to come. It may become quite a common thing, as it even now is in some ancient places in Europe. "What, then, was the unusual occasion for this military display? Are we threatened with another Indian war, and are the savages in the very outskirts of our city, with tomahawk and scalping-knife in hand?" No such thing. "Was it, then, the anniversary of some great military or naval triumph, that waked up the patriotism of our militia to that degree, that not even the sanctity of the Sabbath could suppress it?" Our chronicles make no mention of any such event on the 26th of October. "What, then, could it have been?" I will answer. A *church*, or house of worship was to be dedicated to the "PRINCE OF PEACE." The building is very large, has cost a great deal of money, and is, probably, the most splendid, west of the mountains. Moreover, it was built mainly by contributions from beyond the waters. It was therefore thought, I suppose, that some extraordinary notice should be taken of these things. Accordingly, very polite invitations were sent by the pastor, to the commanders of the several uniform companies of militia, requesting them to assist in the ceremonies of the day. The invitation was accepted, and for their attendance the military were highly complimented, as I have been told, in the sermon that was preached on the occasion, and also by the preacher at night. The soldiers were furnished with a collation and a glass of wine; and were invited to call the next day also, and drink a glass of wine. The cannon were placed immediately in front of the church, and by their frequent roarings added much, doubtless, to the sanctity of the house. I have heard, that in past days it was a custom to go through the city, on a particular day, and shoot the devil out of town. I thought that this, perhaps was the reason that made the burning of gun-powder necessary on this occasion. I shall not give any account, at present, of the particular ceremonies of dedication, as I was not an eye-witness, and my information may not be correct in every particular. I heard and saw enough. "But," it may be asked, "what kind of a church is this? By what professing christians is such profanation of the Sabbath sanctioned? What is the name of the pastor that could invite to such unholy deeds?" I answer. It is a ***Roman Catholic*** cathedral; the parade is, and has been, and will be advocated and sanctioned by ***Roman Catholics,*** by about 30 ecclesiastics who were present and triumphed in it, and 3 or 4 bishops who exulted in what they saw and heard; and the pastor who invited the military is the ***Roman Catholic Bishop of St. Louis.***

BISHOP ENGLAND.—Bishop England, the Envoy Extraordinary, and Minister Plenipotentiary of his Holiness the Pope near the people of the United States and Hayti, is delivering lectures in Philadelphia on the Catholic religion. The Protestant Editors of that city are of course puffing him to the stars! As his Reverence is understood to have been presented with a Cardinal's hat, which he is soon to wear in the secret conclave of the Pope, perhaps these gentlemen expect he will do them a good turn some day, in payment for their services. Surely, of all the *liberal* men in the world, the Protestants of America are the most liberal. They build churches for the Catholics, send their children to Catholic convents for instruction, puff Catholic priests, and if they were in Rome, would kiss the Pope's great toe. For all this the Priests take care that every now and then there shall be a public acknowledgement of Protestant liberality *in the papers*, and then go and pronounce their anathemas against Protestant heretics *in the churches*. Liberality is a very good thing in its place, but it is a pity that it should be all on one side. Who ever heard of Catholics building Protestant churches, or sending their children to Protestant religious establishments, or puffing Protestant clergymen, or recommending their people to go and hear them? "Nobody—never."—*J. of Com.*

WILL THE CONVENT BE REBUILT AT CHARLESTOWN?—We answer, *Yes:* and our authority is no less than the resident catholic clergy of the city, from whom is emitted that brilliant little corruscation, the *Jesuit*.—Speaking of this subject, it says,—

We should judge it to be the worst policy imaginable, that the Catholic Bishop here could adopt in existing circumstances, to countenance the removal of the nuns to Newport. No, let them remain here—and, if it be necessary, let them die here; let the State of Massachusetts, in the mean time have a fair chance; —let it enjoy the opportunity, which their remaining here would fully afford it, of vindicating its character, of washing out the foul blot, which a set of unprincipled ruffians, stimulated and encouraged by a worse set of fanatics have attempted to affix to it, by rebuilding the Convent, and on the very same SITE too, and with renewed SPLENDOR.

Rebuild it?—certainly; and the *State* shall find the funds. Hear what they say farther:—

It is an act of justice which the State owes to the nuns on the part of its inhabitants. They have regularly paid the State for protection in the taxes which have heretofore been levied upon them. Their property has since been destroyed notwithstanding. They now CLAIM indemnification for it.

We think if the Convent is not rebuilt until our Legislature furnishes the means, it will be many long years first.—*Zion's Herald.*

Negro Drivers.

Droves of negroes, chained together, in dozens and scores, and hand-cuffed, have been driven through our country in numbers far surpassing any previous year. And these vile slave-drivers and dealers are swarming like buzzards round carrion, throughout this country. You cannot pass a few miles in the great roads, without having every feeling of humanity insulted and lacerated by this spectacle. Nor can you go into any county, or any neighborhood scarcely, without hearing of some of those despicable creatures, called negro drivers.—*Millennial Trumpeter, Maryville, Tennessee.*

The Testimony of our Chief Magistrates.

Mr. Delavan, of Albany, (says the New-York Observer,) on his return from the great Temperance Convention in Virginia, (an account of which will be found in another column,) obtained the following testimony of Ex-Presidents Madison and Adams, and President Jackson, on the subject of drinking ardent spirits. We hope it will be widely circulated:

Being satisfied from observation and experience, as well as from medical testimony, that Ardent Spirit, as a drink, is not only needless, but hurtful; and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community—We hereby express our conviction, that should the citizens of the United States, and especially all YOUNG MEN, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

Signed, JAMES MADISON,
ANDREW JACKSON,
JOHN QUINCY ADAMS.

October, 1834.

In this connection we give also the still more decisive testimony of President Jefferson:

"The habit of using ardent spirit," said Jefferson, "by men in public office, has produced more injury to the public service, and more trouble for me, than any other circumstance, that has occurred, in the internal concerns of the Government, during my administration: and, were I to commence my administration again, the first question that I would ask, in relation to every candidate for public office, should be, IS HE ADDICTED TO THE USE OF ARDENT SPIRIT?"

From a friend now in Philadelphia, to the Editor of the Christian Watchman, dated October 20, 1834.

I spent an evening not long since, in company with the celebrated Dr. ——— who was the medical attendant of John Randolph, of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. ——— was sitting by the table, and his man John, (John was left in Roanoke) sitting by the bed, in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said, sharply, "*remorse*"—soon afterward more emphatically, "REMORSE"—presently at the top of his strength, he cried out, "REMORSE." He then added, "*Let me see the word.*" The Dr. not comprehending his desire, made no reply. Randolph then said to him, with great energy, "*Let me see the word. Show me it in a Dictionary.*" The Dr. looked round and told him he believed there was none in the room. "*Write it then,*" said Randolph—The Dr. perceiving one of Randolph's engraved cards lying on the table, asked if he should write it on that. "*Nothing more proper,*" was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated.—After a few seconds, he handed back the card, saying, "Write it on the other side." The Dr. did so, in larger letters. He took it again, and after gazing earnestly upon it a few seconds, returned it and said, "Lend John your pencil, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "*Remorse,* you don't know what it means! you don't know what it means" But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr. ——— then showed me the identical card. On one side was written "John Randolph of Roanoke,—Remorse," and on the other side "*Remorse.*"—You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 3, 1834.

☞ The article addressed to "the members of the Presbyterian Church under the care of the Synod of Kentucky," which is the first No. of a series on the same subject, we are constrained, from a sense of duty, to decline publishing. Its appearance, we feel assured, would be as "the letting out of waters." We are utterly unwilling that our paper should be the arena for a personal controversy such as the publication of this article could not fail to elicit. If it be necessary that there should be such an investigation as the writer of the article supposes, let it be before the proper ecclesiastical tribunals. We cannot be willing to inflict the publication of such matter on our readers, much to the injury—in our judgment—of the best interests of the cause of Christ.

"TRAVELS OF AN IRISH GENTLEMAN IN SEARCH OF A RELIGION."—The reader's attention is directed to the able and judicious article in to-day's Luminary, with this title. We welcome the writer to our columns; and hope he will continue to lend us the aid of his talented pen.

Association for the Religious and Moral Improvement of the Colored Population.—A gentleman writes from Trenton, Ky. to let us know that he will become a member of the State Association for the improvement of the Colored Population, proposed by a writer in a late number of our paper. We would just hint, that our resources will not justify the payment of postage on letters of this character.

The Review by the Editor of the Presbyterian of the article relating to the Act and Testimony, recently copied into our paper from the Biblical Repertory, shall, at the request of several subscribers, have a place in the columns of the Luminary as soon as practicable.

REV. PROFESSOR [illegible] in Danville who has kindly proffered us the use of the Letters from Rev. Professor Green, of Centre College, now in Europe, has our thanks. We shall be glad to have the opportunity of enriching our columns with them.

ASSEMBLY'S BOARD OF EDUCATION.—The Rev. R. SMITH has been appointed agent for Kentucky for the General Assembly's Board of Education. Mr. Smith has arrived, and designs making Danville the centre of his operations for the present.

We hope the important cause in which Mr. Smith labors will receive that efficient aid from the churches throughout the state to which its merits so eminently entitle it. Next week's paper will contain something more at length on this important subject.

Intellectual and Moral Culture.

A superstitious prejudice has long existed with a certain class, against any thing like extensive intellectual improvement. With such, extensive literary attainments and impiety are synonymous terms. According to their creed, the cultivation of the intellect and the cultivation of the heart are diametrically opposed to each other; as the one advances the other recedes. This absurd notion has tended to the injury of the cause of religion no less than that of education. It has been a fruitful source of those numerous errors, which, in different ages, have introduced disorder and schism into the church of God, and bound the professed followers of the pure and elevating doctrines of the Christian faith in the iron fetters of superstition. Although piety may and often does dwell with ignorance, that is not its most congenial soil. The direct tendency of true piety is, to expand the views and elevate the feelings, and conduce to the general intelligence and refinement of the individual possessed of it.

But this prejudice assumes a more awful aspect, when considered with reference to those whose business it is to instruct and guide mankind in the all important concerns of religon. "If the blind lead the blind, shall they not both fall into the ditch?" How can those who are themselves ignorant instruct others? The day of miracles has gone by. Although some of the most efficient of the founders of our holy religion were fishermen, those who now wish to occupy their places as public teachers, must cease to be fishermen. The vanity and presumption of the human heart are never, perhaps, more conspicuous, than in the case of one who is willing to occupy the sacred desk, with such preparation only, as would qualify him for the plough or the work-shop.

The genius of Christianity is not opposed to high intellectual attainments. On the contrary, they are nearly allied. They go hand in hand. Christianity seeks no aid from superstition, which is the legitimate offspring of ignorance. Her own sublime and elevating docirines admit of no such unholy alliance. They seek the light; they court investigation. They have no sophisms to hide; no weaknesses to conceal.

Emancipation.

The following interesting letter is addressed to the Editor, with a view to its publication. We are acquainted with the writer, and have no doubt that he designs acting in accordance with the suggestions contained in his letter. In a private note to the Editor he says, "Of course I intend doing what I have recommended."

This is a subject which claims immediate attention. Every friend of the black man throughout the Union should rejoice at the stand taken by the Synod of Kentucky in relation to this truly important matter. It opens a blessed door of hope, where despair had begun to settle; and promises to be the dawning of a brighter era than our state and the south and west generally has ever before experienced. If the judicious plan proposed is extensively adopted in Kentucky,—and there is now abundant reason to hope it will be—the beneficial influence cannot be confined to a single state. Other states in the South and West will soon catch the same spirit, and follow in the footsteps of their elder sister. Every one at all conversant with "the signs of the times," has remarked the feverish excitement throughout almost all the slave-holding states on this subject. Very many individuals are only waiting for efficient action to be commenced on some practicable plan, in order that they may unite in it, and help to carry it on to its glorious consummation. It should be a cause of proud rejoicing to every Kentuckian, that his own state is to take the lead in this noble cause.

The attention of the members of Synod and of the churches generally, is directed to the remarks of the writer addressed to them.

Lincoln county, Nov. 29th, 1834.

DEAR SIR—It is to be hoped that the brethren who composed our last Synod, in returning to their families and charges, have not forgotten their "declaration and resolutions concerning Slavery," and are resolved with the help of God, faithfully to carry into effect *by example*, the measures they have recommended. It would be a breach of that charity which "thinketh no evil," to indulge a suspicion that any of them who voted in the affirmative, intended their declaration to pass as mere empty sound, to be forgotten immediately on their adjournment. But it is, nevertheless, to be regretted, that while there is some talk to be heard in most of the congregations, there is *no action* on the subject. I, at least, have not heard of a single emancipation. *All* seem to be waiting for some one to give a lead. Now it seems to me, that this work cannot be given more properly by any, than by the very individuals who have recommended the measure. It is expected of them by the public. They must *go ahead*, or bring shame and just reproach upon their names.

I would, therefore, respectfully propose to the members of Synod, that they *do immediately* what they intend doing. Let each of us go forward at our *next* County Courts, and record deeds of emancipation, in favour of our young slaves now in being, and all the *future offspring* of such of our older female slaves, as we may not think proper subjects of freedom. So that, at the *beginning of the next year, there may not be a single slave for life under twenty years of age, belonging to any member of the Presbyterian Church.* Let us not wait for the report of the committee of Synod. We all know pretty well what it will be in regard to the *age* when freedom shall commence. Twenty-five years seems to be settled on by common consent.

Some have doubted as to the legal operation of a deed of emancipation, purporting to grant freedom at a future day. But I understand the law to be settled, that a person may by a *deed now executed*, grant liberty to a slave, *to take effect at a future day;* and that the deed may be made to embrace the *future offspring of slaves who are still retained in slavery.* This is just as we would wish the law to be. Most of us have some young slaves whom we wish liberated at a future day: but that in the interim, they shall remain subject to our control—we have also, older female slaves who may have children which we intend to emancipate hereafter. Now we have only to declare these intentions in the form of a deed of emancipation, and the work is done. The subjects of the deed will still remain our slaves, until the period arrives when we ourselves have said they should go free.

Now Brother Coons, I cannot see any *honest* objection to the course here recommended—but there are many very obvious reasons in favour of it. Our people and the world would be satisfied we intended to do something, and that something was doing. The old slaves would rejoice in the prospect before them—for they would then see, instead of the long, dark vista of interminable slavery, the light of Liberty breaking in upon their children; the young would be encouraged to worthy action and self-dependance by the certainty of freedom, and they would all look on us as their friends who meant to do them good. Our own children would be induced also to look forward to the period when they were no longer to depend on slave labor, and that mental preparation which is necessary for both master and slave would be gradually made. But I am near the close of my sheet and must desist.

My principal object in writing, is to call your attention to, and request the publication of a decision of our Court of Appeals on the subject of the operation of deeds of emancipation. It is the case of Tanner vs. Bryant, page 370, chap. 4th, J. J. Marshall's Reports. It will be found to cover the whole ground.

In Fraternity, yours, &c.

The Court of England has gone into mourning for Don Pedro.

For the Western Luminary.

Thoughts suggested by a perusal of Mr. Moore's "Travels of an Irish Gentleman in search of a Religion."

"So far from denying their adoption of some Pagan customs, the early Christians would have avowed and justified such a policy, as calculated to soften down that appearance of novelty in their faith which formed one of the most startling obstacles to its reception by the heathen, and thus to enable them, by borrowing some of the forms of error, to win over their hearers to the substance of truth."

Thus Mr. Moore in his "Travels of an Irish Gentleman." But he would have come nearer to the fact if instead of *early* Christians he had cited those subsequent to Constantine. Then it was literally *worth* the attention of the clergy to make proselytes on any terms, the increase of the flock bringing additional fleece to the pastor. The stern Tertullian and the mild Justin would have viewed such concessions with horror, equal to what they would have felt on entering a place of Christian worship in the beginning of the fifth century, where they must have been offended by the "smoke of incense, the perfume of flowers, and the glare of lamps and tapers diffusing at noon-day, what they would have thought a sacrilegious as well as needless light." Add to these the prayers directed towards the bones, blood, or the ashes of the saints, concealed behind a silken veil, and the wall hung round with votive offerings, eyes, hands, and feet of gold and silver, formerly the witnesses of favors received from the gods, whose places were now occupied by the saints, whose images, attributes, and miracles were represented in edifying pictures, the respect paid to which generally ends in a degrading idolatry Of which, as well as of Catholic morals, accept a specimen from a late traveller as he beheld it at the Havanna. And in the morals, briefly touched upon, in the latter part of his narrative, we may learn the natural consequences of the degrading worship described by him.

"The churches are open all day. High mass is performed in the morning only; but, at all hours, some worshippers are seen, kneeling on the pavement before a favorite saint, crossing themselves, muttering their prayers, beating their breasts, and prostrating themselves in the dust. The altars glittered with gold and silver, and the Madonnas, (some of them jet black) blazed in silk and jewels, while the effigy of "the Man of Sorrows" seemed to be neglected. Some think the masses in Havanna excellently performed. I differ from them. A Priest in flowing robes, preceded by two attendants bearing candles, advances to the altar, burns incense, and begins a chant, which is answered from the gallery in such a lively strain as rather to remind us of a concert-room than of a house of prayer. He then hurries through the service in Latin, but so fast and indistinctly that it was a perfect mockery During the pauses in the service I remarked smiles and conversation behind the fans—and I always retired from the scene sincerely pitying those who, content with the ceremonials of religion, reflect not that these are insignificant here exceed four hundred, and enjoy the good things of this life as well as their brethren elsewhere, for they generally look sleek and fat. Some of the country Priests are honorably employed in the instruction of youth, but many of them are idle, and openly vicious. A liberal clergyman, lamenting the sins of his brethren, regretted that marriage was not permitted in their church. Many of the fathers have a handsome niece to keep house, but this is better than to rouse the jealousy of husbands. A gallant priest, some time ago, excited the indignation of a Spaniard by improper attentions paid to a lady. As the priest alighted from his volante, at a ball-room, he received a stab, and died on the spot.

The people, though degraded in morals, know that the hands which raise the wafer ought to be pure. What respect then can attend a clergy too often bold and eager gamblers? From mass they go to the cock-pit, thence to mass, and sometimes delay the mass to see the end of the fight. A priest has been seen to stake his money on a favorite cock against that of a negro, and his brethren, in full canonicals, have stood by eagerly watching the event of the battle. Can we then wonder that the French from St. Domingo, with the writings of Voltoire and Rosseau, have made the people indifferent to the Catholic religion, without giving them a substitute?

In a city, the population of which is so mixed, the habits of the lower classes so demoralized, among whom gambling, and its concomitant, drunkenness, is so prevalent; in a city where there is no police, and where, by paying the priests handsomely, absolution may be obtained for the most enormous crimes, no wonder that robberies and assassinations daily occur. No fewer than seven white people have been murdered in different parts of the city in one day. To walk the streets in Havanna after dusk is a perilous enterprize. We passed slaves bearing lanterns, according to regulation, also a few Dons, each armed with sword and dagger. They kept the middle of the way, and curled round us when we neared them. We found the ladies anxiously waiting for the return of their husbands. They said whenever their husbands are out in the evening, they sit in fear and trembling, dreading to see a corpse brought home."

Perhaps the Irish Gentleman may appeal to his own country to show the blessed effects of the imitation of Paganism. He shall have a sight of a ceremonial derived from the custom of the Roman matrons, who crept on bleeding knees over the royal field, as we are told by Ovid and Juvenal, Tibullus and Seneca. Nay, the great among the Pagans furnished an example to Papal christians. Julius Cæsar, closing his triumph over Gaul, crawled on his knees up the Capitol stairs, to deposit his laurel in the lap of a stone or brazen Jupiter. The graphic view of his Irish imitators follows, extracted from the account of one evidently friendly to his nation's failings.

"Around the holy wall, on their bare knees, moved a body of people, thickly wedged together, some praying, some screaming, some excoriating their neighbors shins, and others dragging them out of the way by the hair of the head. Exclamations of pain from the sick or lame, fearful oaths in Irish, recriminations in broken English, and prayers in *bog* Latin, all rose at once to the ears of the Patron Saint; who, could he have heard or seen his votaries would have disclaimed them altogether. "Queen of Patriots pray for us—Saint Abraham—go to the devil you *borthoon;* is it crushing my sore leg you are?—Saint Abraham pray for us! Saint Isinglass pray for us. Saint Jonathan pray for us! Holy Nineveh, look down upon us with compunction and resolution this day! Blessed Jerooslim, throw down compuncture and meditation upon us Christians assembled here before you to offer up our sins. Oh grant us, blessed Catasthropy, the holy virtues of temptation and solitude, through the improvement and accommodation of Saint Kolumbkil. To him I offer up this button, a bit of the waistband of my own breeches, and a scrap of my wife's petticoat, in remembrance of our having made this holy station; and may they rise up in glory to prove it for us at the last day."

"Such was the character of the prayers and ejaculations of this motley concourse. There were many exceptions. From such was heard neither oath nor exclamation. A little distance from the well the votaries washed the blood off their knees, and dipped the diseased parts of their bodies into the holy stream. This part of the ceremony was the most disagreeable to the eye. Meantime scenes of a different kind were opening at the tents, whither the penitents repaired from the painful rites of the station, to find whiskey. Here dancing, shouting, singing, courting, drinking, and fighting, formed one wild and astounding uproar. Tipsy men were staggering in every direction, fiddles were playing, and pipes squeaking, men were rushing in bodies to the fight, women were doctoring broken heads, and factions collecting fiends for a fresh battle. Here you might see a grove of shillalahs up, and hear the crash of the onset; and in another place the heads of the dancers bobbing up and down among the crowd that surrounded them. As evening came on, those who had fought in their own private quarrels, now took up that of the public, and united to oppose some other hostile faction. Then the battle rages indeed, stones fly, and every kind of weapon is employed, till probably, a life or two is lost, and bones are broken, and blood spilled by men who scarcely know the political cause of contest. We should be sorry to see the innocent pastimes of a people abolished, but surely such scenes of prodigacy and crime should not be suffered to stain the pure and holy character of religion."

This is the language of a man well acquainted with his subject. Hear now his description of the orisons poured forth by their church over the death-bed of her children.

"The Priest offered up the prayers which precede the repetition of the Rosary. Concluding them, he began the Rosary itself, which consists of fifteen Decades, each Decade containing the Hail Mary repeated ten times, and the Lord's prayer once. In this manner the Decade goes round from one to another, until, as we said above, it is repeated fifteen times; or in all the Ave Marias and Pater nosters one hundred and sixty-five times, without variation. From the indistinct utterance, elevated voice, and rapid manner in which it is pronounced, it certainly is wild, and strongly impressed with the character of a mystic rite, or incantation, rather than with that of a calm and humbled spirit bending down in sorrow before its offended God."

The affecting earnestness of those who addressed this wild strain to the Deity is then most impressively described. But this formed no eulogium upon the prayers themselves. It was not the sober language of worship, but violent expressions of nature's strongest feelings, when excited by the deepest grief. This description of the death-bed ceremonies used [illegible] Roman Catholic, in modern times reminds us of those attendant on a wealthy member of the same church, three centuries ago, as stated by Erasmus, a man whose name is the boast of the community. The translator has changed the dialogue form into narrative, but in other respects has adhered closely to his author.

"I attended on my friend George ———, when Bernard, the reverend guardian Father of the Franciscans, was called in to receive his confession. Scarcely was the confession finished, when the vultures gathered round the body, in the persons of four orders of begging Friars. The parish Priest was then called in to administer unction, and the holy sacrament. But here there nearly arose a bloody contest, unchecked by the presence of Christ himself in the sacred host. For the priest, when he found that the dying man had confessed to the Franciscan, declared that he would not impart extreme unction, the sacrament, or even burial, except he heard himself the confession of the sufferer. He said that as the parish priest bound to render an account, to the Lord, of his flock, he would not do so, except entrusted with the secrets of conscience. Justly as he might seem to argue, he was violently opposed by all, particularly by Bernard, and Vincent, a Dominican, who abused him grossly, calling him an ass, and one fit for nothing better than a swine-herd. "I, (said Vincent,) am a bachelor of holy theology already, shall shortly become a licentiate, and thence shall be honored with the title of Doctor. Thou canst scarcely read the Gospel, much less intrude into the secrets of conscience. If so very curious, look at home, there see what your woman and your *nephews* are doing." I am loth to state the whole of his abuse, which only seemed to rouse the mettle of the priest. "I would," said he, "plait better bachelors from bean-stalks. When did the institutors of your orders, Dominic and Francis learn the philosophy of Aristotle, or the logic of Aquinas! Or when was either adorned with the title of bachelor? If I lack learning I shall not seek it from you. Do you fancy the world so stupid as to believe holiness the constant attendant of your habit? What have you to do with my family? What you do with the holy virgins in private is pretty well known to all, and equally so that the houses of the great frequented by you, are not a whit the more chaste." In short I dare not relate all, but he certainly handled those reverend men with little reverence. Nor would the contest have ceased but for the interference of the dying man, who, with difficulty, obtained a truce. 'Keep the peace,' said he, 'To you, as my parish priest, I will confess myself again, and, before you leave the house, you shall be paid for tolling the bell, for my tomb, and for my burial, so that you shall have no cause to complain of me in any respect.' This satisfied the priest, who mumbled something about the confession, which, however, he gave up. 'Why should I,' said he, 'trouble both the penitent and myself with a needless repetition. If he had confessed himself in time to me, perhaps, he would have made his will more piously, as it is you will see to it. The monks took this equity much amiss, as they hated to see the priest carry off that part of the prey. However I mediated, and made peace between them and the priest, who gave the extreme unction, and the sacrament, and, his fees being counted down, departed. After this tempest was appeased there arose one yet more fierce. Four orders of begging friars were in the house, to these another was added, that of the cross-bearers. The four attacked this with fury, as spurious. Who, said they, ever saw a chariot with five wheels! Or how dare you assert more orders of Mendicants than the number of the Evangelists! As well might every common beggar from the streets intrude himself. The cross-bearers retorted, asking, How the chariot of the church went when

allay them; not to furnish amusement merely, but instruction—and *the religious newspaper will do good.—Charleston Observer.*

From the St. Louis Observer.

Sunday in St. Louis.

"I have not seen such a thing since the last war, said a gentleman to me on the evening of the last Sabbath. And what was it? A military parade with its accompaniments, on the *day of rest* and peace. "Impossible;" many are ready to exclaim, "what, a military parade in a city, where there are so many churches, so many professed christians, where but a year ago more than $400 were given for Sunday Schools, and 3 years ago $700 for the same object!" Yes, it is even so.

Now for particulars. The several uniform companies of the city, horse and foot, were summoned to appear, fully equipped, with arms and accoutrements as the law directs, on parade at 6 o'clock on Sunday morning, and they accordingly appeared, with a few individual exceptions, as directed, at the time and place, and continued on duty until 4 P. M. Two pieces of ordinance had been brought some days previous, from the United States Arsenal, 2 miles below the city, to be in readiness for action on Sunday. In addition, the United States Military Band from Jefferson Barracks were sent for, to aid with fife, and drum, and clarionet, and bassoon, &c. in the transactions of the day. Nothing, in short, was wanting of the usual attendants of a *training day*. At half past 10, A. M. just after the Christians of St. Louis had assembled in their respective places of worship, to praise, and offer their prayers to the Great Spirit, the cannons' mouths began to roar, and continued, I should think, for half an hour. It was such an accompaniment to the songs of Zion, as but few, if any of us had ever heard before. And when the song had ceased, and the pastor led his flock to a throne of grace, when, for a moment, earth was forgotten, and the soul was lifted up to heavon, the loud and discordant sound, as of contending armies, instantly recalled the spirit from its upward flight, reminding the worshipper of the din, the clangor, the carnage of the battle-field. Again when we met for the same purpose in the afternoon, for about the same length of time, the same interruption took place. When the preacher had been discoursing of death and judgment, about 15 or 20 minutes, a band of music preceded, accompanied and followed by a large number of boys, shouting and hallooing, passed the house and proceeded up the street playing among other tunes *Yankee Doodle* and *Hunter's Chorus*. I felt more, at the time, for the preacher than for myself. It was with much difficulty that he could keep the attention of an audience, who but a few moments before appeared to be filled with solemnity. No doubt, the thoughts of nearly all were, during the remaind r of the sermon, more or less diverted by this occurrence. I rather think, when they went home, they talked more of what they had heard from without, than from within the walls. I suppose that the novel circumstance made the most lasting impression.

I would not have any one think that such a Sunday often occurs in St. Louis. On the other hand, I believe that it was the first of the kind for many years. Time was, when the military would parade these streets on the day of rest; but we had thought that it had come to an end. We dare not venture a guess at what will be in time to come. It may become quite a common thing, as it even now is in some ancient places in Europe. "What, then, was the unusual occasion for this military display? Are we threatened with another Indian war, and are the savages in the very outskirts of our city, with tomahawk and scalping-knife in hand?" No such thing. "Was it, then, the anniversary of some great military or naval triumph, that waked up the patriotism of our militia to that degree, that not even the sanctity of the Sabbath could suppress it?" Our chronicles make no mention of any such event on the 26th of October. "What, then, could it have been?" I will answer. A *church*, or house of worship was to be dedicated to the "PRINCE OF PEACE." The building is very large, has cost a great deal of money, and is, probably, the most splendid, west of the mountains. Moreover, it was built mainly by contributions from beyond the waters. It was therefore thought, I suppose, that some extraordinary notice should be taken of these things. Accordingly, very polite invitations were sent by the pastor, to the commanders of the several uniform companies of militia, requesting them to assist in the ceremonies of the day. The invitation was accepted, and for their attendance the military were highly complimented, as I have been told, in the sermon that was preached on the occasion, and also by the preacher at night. The soldiers were furnished with a collation and a glass of wine; and were invited to call the next day also, and drink a glass of wine. The cannon were placed immediately in front of the church, and by their frequent roarings added much, doubtless, to the sanctity of the house. I have heard, that in past days it was a custom to go through the city, on a particular day, and shoot the devil out of town. I thought that this, perhaps was the reason that made the burning of gun-powder necessary on this occasion. I shall not give any account, at present, of the particular ceremonies of dedication, as I was not an eye-witness, and my information may not be correct in every particular. I heard and saw enough. "But," it may be asked, "what kind of a church is this? By what professing christians is such profanation of the Sabbath sanctioned? What is the name of the pastor that could invite to such unholy deeds?" I answer. It is a *Roman Catholic* cathedral; the parade is, and has been, and will be advocated and sanctioned by *Roman Catholics*, by about 30 ecclesiastics who were present and triumphed in it, and 3 or 4 bishops who exulted in what they saw and heard; and the pastor who invited the military is the *Roman Catholic Bishop of St. Louis.*

BISHOP ENGLAND.—Bishop England, the Envoy Extraordinary, and Minister Plenipotentiary of his Holiness the Pope near the people of the United States and Hayti, is delivering lectures in Philadelphia on the Catholic religion. The Protestant Editors of that city are of course puffing him to the stars! As his Reverence is understood to have been presented with a Cardinal's hat, which he is soon to wear in the secret conclave of the Pope, perhaps these gentlemen expect he will do them a good turn some day, in payment for their services. Surely, of all the *liberal* men in the world, the Protestants of America are the most liberal. They build churches for the Catholics, send their children to Catholic convents for instruction, puff Catholic priests, and if they were in Rome, would kiss the Pope's great toe. For all this the Priests take care that every now and then there shall be a public acknowledgement of Protestant liberality *in the papers*, and then go and pronounce their anathemas against Protestant heretics *in the churches*. Liberality is a very good thing in its place, but it is a pity that it should be all on one side. Who ever heard of Catholics building Protestant churches, or sending their children to Protestant religious establishments, or puffing Protestant clergymen, or recommending their people to go and hear them? "Nobody—never."—*J. of Com.*

WILL THE CONVENT BE REBUILT AT CHARLESTOWN?—We answer, *Yes:* and our authority is no less than the resident catholic clergy of the city, from whom is emitted that brilliant little corruscation, the *Jesuit*.—Speaking of this subject, it says,—

We should judge it to be the worst policy imaginable, that the Catholic Bishop here could adopt in existing circumstances, to countenance the removal of the nuns to Newport. No, let them remain here—and, if it be necessary, let them die here; let the State of Massachusetts, in the mean time have a fair chance; —let it enjoy the opportunity, which their remaining here would fully afford it, of vindicating its character, of washing out the foul blot, which a set of unprincipled ruffians, stimulated and encouraged by a worse set of fanatics have attempted to affix to it, by rebuilding the Convent, and on the very same SITE too, and with renewed SPLENDOR.

Rebuild it?—certainly; and the *State* shall find the funds. Hear what they say farther:—

It is an act of justice which the State owes to the nuns on the part of its inhabitants. They have regularly paid the State for protection in the taxes which have heretofore been levied upon them. Their property has since been destroyed notwithstanding. They now CLAIM indemnification for it.

We think if the Convent is not rebuilt until our Legislature furnishes the means, it will be many long years first.—*Zion's Herald.*

Negro Drivers.

Droves of negroes, chained together, in dozens and scores, and hand-cuffed, have been driven through our country in numbers far surpassing any previous year. And these vile slave-drivers and dealers are swarming like buzzards round carrion, throughout this country. You cannot pass a few miles in the great roads, without having every feeling of humanity insulted and lacerated by this spectacle. Nor can you go into any county, or any neighborhood scarcely, without hearing of some of those despicable creatures, called negro drivers.—*Millennial Trumpeter, Maryville, Tennessee.*

The Testimony of our Chief Magistrates.

Mr. Delavan, of Albany, (says the New-York Observer,) on his return from the great Temperance Convention in Virginia, (an account of which will be found in another column,) obtained the following testimony of Ex-Presidents Madison and Adams, and President Jackson, on the subject of drinking ardent spirits. We hope it will be widely circulated:

Being satisfied from observation and experience, as well as from medical testimony, that Ardent Spirit, as a drink, is not only needless, but hurtful; and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community—We hereby express our conviction, that should the citizens of the United States, and especially all YOUNG MEN, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

Signed, JAMES MADISON,
ANDREW JACKSON,
JOHN QUINCY ADAMS.

October, 1834.

In this connection we give also the still more decisive testimony of President Jefferson:

"The habit of using ardent spirit," said Jefferson, "by men in public office, has produced more injury to the public service, and more trouble for me, than any other circumstance, that has occurred, in the internal concerns of the Government, during my administration: and, were I to commence my administration again, the first question that I would ask, in relation to every candidate for public office, should be, IS HE ADDICTED TO THE USE OF ARDENT SPIRIT?"

From a friend now in Philadelphia, to the Editor of the Christian Watchman, dated October 20, 1834.

I spent an evening not long since, in company with the celebrated Dr. ——— who was the medical attendant of John Randolph, of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. ——— was sitting by the table, and his man John, (John was left in Roanoke) sitting by the bed, in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said, sharply, "*remorse*"—soon afterward more emphatically, "REMORSE"—presently at the top of his strength, he cried out, "REMORSE." He then added, "*Let me see the word.*" The Dr. not comprehending his desire, made no reply. Randolph then said to him, with great energy, "*Let me see the word. Show me it in a Dictionary.*" The Dr. looked round and told him he believed there was none in the room. "*Write it then,*" said Randolph—The Dr. perceiving one of Randolph's engraved cards lying on the table, asked if he should write it on that. "*Nothing more proper,*" was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated.—After a few seconds, he handed back the card, saying, "Write it on the other side." The Dr. did so, in larger letters. He took it again, and after gazing earnestly upon it a few seconds, returned it and said, "Lend John your pencil, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "*Remorse,* you don't know what it means! you don't know what it means" But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr. —— —— then showed me the identical card. On one side was written "John Randolph of Roanoke,—Remorse," and on the other side "*Remorse.*"—You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 3, 1834.

☞ The article addressed to "the members of the Presbyterian Church under the care of the Synod of Kentucky," which is the first No. of a series on the same subject, we are constrained, from a sense of duty, to decline publishing. Its appearance, we feel assured, would be as "the letting out of waters." We are utterly unwilling that our paper should be the arena for a personal controversy such as the publication of this article could not fail to elicit. If it be necessary that there should be such an investigation as the writer of the article supposes, let it be before the proper ecclesiastical tribunals. We cannot be willing to inflict the publication of such matter on our readers, much to the injury—in our judgment—of the best interests of the cause of Christ.

"TRAVELS OF AN IRISH GENTLEMAN IN SEARCH OF A RELIGION."—The reader's attention is directed to the able and judicious article in to-day's Luminary, with this title. We welcome the writer to our columns; and hope he will continue to lend us the aid of his talented pen.

Association for the Religious and Moral Improvement of the Colored Population.—A gentleman writes from Trenton, Ky. to let us know that he will become a member of the State Association for the improvement of the Colored Population, proposed by a writer in a late number of our paper. We would just hint, that our resources will not justify the payment of postage on letters of this character.

The Review by the Editor of the Presbyterian of the article relating to the Act and Testimony, recently copied into our paper from the Biblical Repertory, shall, at the request of several subscribers, have a place in the columns of the Luminary as soon as practicable.

REV. PROFESSOR GREEN.—The brother of Danville who has kindly proffered us the use of the Letters from Rev. Professor Green, of Centre College, now in Europe, has our thanks. We shall be glad to have the opportunity of enriching our columns with them.

ASSEMBLY'S BOARD OF EDUCATION.—The Rev. R. SMITH has been appointed agent for Kentucky for the General Assembly's Board of Education. Mr. Smith has arrived, and designs making Danville the centre of his operations for the present.

We hope the important cause in which Mr. Smith labors will receive that efficient aid from the churches throughout the state to which its merits so eminently entitle it. Next week's paper will contain something more at length on this important subject.

Intellectual and Moral Culture.

A superstitious prejudice has long existed with a certain class, against any thing like extensive intellectual improvement. With such, extensive literary attainments and impiety are synonymous terms. According to their creed, the cultivation of the intellect and the cultivation of the heart are diametrically opposed to each other; as the one advances the other recedes. This absurd notion has tended to the injury of the cause of religion no less than that of education. It has been a fruitful source of those numerous errors, which, in different ages, have introduced disorder and schism into the church of God, and bound the professed followers of the pure and elevating doctrines of the Christian faith in the iron fetters of superstition. Although piety may and often does dwell with ignorance, that is not its most congenial soil. The direct tendency of true piety is, to expand the views and elevate the feelings, and conduce to the general intelligence and refinement of the individual possessed of it.

But this prejudice assumes a more awful aspect, when considered with reference to those whose business it is to instruct and guide mankind in the all important concerns of religon. "If the blind lead the blind, shall they not both fall into the ditch?" How can those who are themselves ignorant instruct others? The day of miracles has gone by. Although some of the most efficient of the founders of our holy religion were fishermen, those who now wish to occupy their places as public teachers, must cease to be fishermen. The vanity and presumption of the human heart are never, perhaps, more conspicuous, than in the case of one who is willing to occupy the sacred desk, with such preparation only, as would qualify him for the plough or the work-shop.

The genius of Christianity is not opposed to high intellectual attainments. On the contrary, they are nearly allied. They go hand in hand. Christianity seeks no aid from superstition, which is the legitimate offspring of ignorance. Her own sublime and elevating doctrines admit of no such unholy alliance. They seek the light; they court investigation. They have no sophisms to hide; no weaknesses to conceal.

Emancipation.

The following interesting letter is addressed to the Editor, with a view to its publication. We are acquainted with the writer, and have no doubt that he designs acting in accordance with the suggestions contained in his letter. In a private note to the Editor he says, "Of course I intend doing what I have recommended."

This is a subject which claims immediate attention. Every friend of the black man throughout the Union should rejoice at the stand taken by the Synod of Kentucky in relation to this truly important matter. It opens a blessed door of hope, where despair had begun to settle; and promises to be the dawning of a brighter era than our state and the south and west generally has ever before experienced. If the judicious plan proposed is extensively adopted in Kentucky,—and there is now abundant reason to hope it will be—the beneficial influence cannot be confined to a single state. Other states in the South and West will soon catch the same spirit, and follow in the footsteps of their elder sister. Every one at all conversant with "the signs of the times," has remarked the feverish excitement throughout almost all the slave-holding states on this subject. Very many individuals are only waiting for efficient action to be commenced on some practicable plan, in order that they may unite in it, and help to carry it on to its glorious consummation. It should be a cause of proud rejoicing to every Kentuckian, that his own state is to take the lead in this noble cause.

The attention of the members of Synod and of the churches generally, is directed to the remarks of the writer addressed to them.

Lincoln county, Nov. 29th, 1834.

DEAR SIR—It is to be hoped that the brethren who composed our last Synod, in returning to their families and charges, have not forgotten their "declaration and resolutions concerning Slavery," and are resolved with the help of God, faithfully to carry into effect *by example*, the measures they have recommended. It would be a breach of that charity which "thinketh no evil," to indulge a suspicion that any of them who voted in the affirmative, intended their declaration to pass as mere empty sound, to be forgotten immediately on their adjournment. But it is, nevertheless, to be regretted, that while there is some talk to be heard in most of the congregations, there is *no action* on the subject. I, at least, have not heard of a single emancipation. *All* seem to be waiting for some one to give a lead, [illegible] given more properly by any, than by the very individuals who have recommended the measure. It is expected of them by the public. They must *go ahead*, or bring shame and just reproach upon their names.

I would, therefore, respectfully propose to the members of Synod, that they *do immediately* what they intend doing. Let each of us go forward at our *next* County Courts, and record deeds of emancipation, in favour of our young slaves now in being, and all the *future offspring* of such of our older female slaves, as we may not think proper subjects of freedom. So that, at the *beginning of the next year, there may not be a single slave for life under twenty years of age, belonging to any member of the Presbyterian Church.* Let us not wait for the report of the committee of Synod. We all know pretty well what it will be in regard to the *age* when freedom shall commence. Twenty-five years seems to be settled on by common consent.

Some have doubted as to the legal operation of a deed of emancipation, purporting to grant freedom at a future day. But I understand the law to be settled, that a person may by a *deed now executed*, grant liberty to a slave, *to take effect at a future day;* and that the deed may be made to embrace the *future offspring of slaves who are still retained in slavery.* This is just as we would wish the law to be. Most of us have some young slaves whom we wish liberated at a future day: but that in the interim, they shall remain subject to our control—we have also, older female slaves who may have children which we intend to emancipate hereafter. Now we have only to declare these intentions in the form of a deed of emancipation, and the work is done. The subjects of the deed will still remain our slaves, until the period arrives when we ourselves have said they should be free.

Now Brother Coons, I cannot see any *honest* objection to the course here recommended—but there are many very obvious reasons in favour of it. Our people and the world would be satisfied we intended to do something, and that something was doing. The old slaves would rejoice in the prospect before them—for they would then see, instead of the long, dark vista of interminable slavery, the light of Liberty breaking in upon their children; the young would be encouraged to worthy action and self-dependance by the certainty of freedom, and they would all look on us as their friends who meant to do them good. Our own children would be induced also to look forward to the period when they were no longer to depend on slave labor, and that mental preparation which is necessary for both master and slave would be gradually made. But I am near the close of my sheet and must desist.

My principal object in writing, is to call your attention to, and request the publication of a decision of our Court of Appeals on the subject of the operation of deeds of emancipation. It is the case of Tanner vs. Bryant, page 370, chap. 4th, J. J. Marshall's Reports. It will be found to cover the whole ground.

In Fraternity, yours, &c.

The Court of England has gone into mourning for Don Pedro.

For the Western Luminary.

Thoughts suggested by a perusal of Mr. Moore's "Travels of an Irish Gentleman in search of a Religion."

"So far from denying their adoption of some Pagan customs, the early Christians would have avowed and justified such a policy, as calculated to soften down that appearance of novelty in their faith which formed one of the most startling obstacles to its reception by the heathen, and thus to enable them, by borrowing some of the forms of error, to win over their hearers to the substance of truth."

Thus Mr. Moore in his "Travels of an Irish Gentleman." But he would have come nearer to the fact if instead of *early* Christians he had cited those subsequent to Constantine. Then it was literally *worth* the attention of the clergy to make proselytes on any terms, the increase of the flock bringing additional fleece to the pastor. The stern Tertullian and the mild Justin would have viewed such concessions with horror, equal to what they would have felt on entering a place of Christian worship in the beginning of the fifth century, where they must have been offended by the "smoke of incense, the perfume of flowers, and the glare of lamps and tapers diffusing at noon-day, what they would have thought a sacrilegious as well as needless light." Add to these the prayers directed towards the bones, blood, or the ashes of the saints, concealed behind a silken veil, and the wall hung round with votive offerings, eyes, hands, and feet of gold and silver, formerly the witnesses of favors received from the gods, whose places were now occupied by the saints, whose images, attributes, and miracles were represented in edifying pictures, the respect paid to which generally ends in a degrading idolatry Of which, as well as of Catholic morals, accept a specimen from a late traveller as he beheld it at the Havanna. And in the morals, briefly touched upon, in the latter part of his narrative, we may learn the natural consequences of the degrading worship described by him.

"The churches are open all day. High mass is performed in the morning only; but, at all hours, some worshippers are seen, kneeling on the pavement before a favorite saint, crossing themselves, muttering their prayers, beating their breasts, and prostrating themselves in the dust. The altars glittered with gold and silver, and the Madonnas, (some of them jet black) blazed in silk and jewels, while the effigy of "the Man of Sorrows" seemed to be neglected. Some think the masses in Havanna excellently performed. I differ from them. A Priest in flowing robes, preceded by two attendants bearing candles, advances to the altar, burns incense, and begins a chant, which is answered from the gallery in such a lively strain as rather to remind us of a concert-room than of a house of prayer. He then hurries through the service in Latin, but so fast and indistinctly that it was a perfect mockery During the pauses in the service I remarked smiles and conversation behind the fans—and I always retired from the scene sincerely pitying those who, content with the ceremonials of religion, reflect not that these are insignificant here exceed four hundred, and enjoy the good things of this life as well as their brethren elsewhere, for they generally look sleek and fat. Some of the country Priests are honorably employed in the instruction of youth, but many of them are idle, and openly vicious. A liberal clergyman, lamenting the sins of his brethren, regretted that marriage was not permitted in their church. Many of the fathers have a handsome niece to keep house, but this is better than to rouse the jealousy of husbands. A gallant priest, some time ago, excited the indignation of a Spaniard by improper attentions paid to a lady. As the priest alighted from his volante, at a ball-room, he received a stab, and died on the spot.

The people, though degraded in morals, know that the hands which raise the wafer ought to be pure. What respect then can attend a clergy too often bold and eager gamblers? From mass they go to the cock-pit, thence to mass, and sometimes delay the mass to see the end of the fight. A priest has been seen to stake his money on a favorite cock against that of a negro, and his brethren, in full cononicals, have stood by eagerly watching the event of the battle. Can we then wonder that the French from St. Domingo, with the writings of Voltoire and Rosseau, have made the people indifferent to the Catholic religion, without giving them a substitute?

In a city, the population of which is so mixed, the habits of the lower classes so demoralized, among whom gambling, and its concomitant, drunkenness, is so prevalent; in a city where there is no police, and where, by paying the priests handsomely, absolution may be obtained for the most enormous crimes, no wonder that robberies and assassinations daily occur. No fewer than seven white people have been murdered in different parts of the city in one day. To walk the streets in Havanna after dusk is a perilous enterprize. We passed slaves bearing lanterns, according to regulation, also a few Dons, each armed with sword and dagger. They kept the middle of the way, and curled round us when we neared them. We found the ladies anxiously waiting for the return of their husbands. They said whenever their husbands are out in the evening, they sit in fear and trembling, dreading to see a corpse brought home."

Perhaps the Irish Gentleman may appeal to his own country to show the blessed effects of the imitation of Paganism. He shall have a sight of a ceremonial derived from the custom of the Roman matrons, who crept on bleeding knees over the royal field, as we are told by Ovid and Juvenal, Tibullus and Seneca. Nay, the great among the Pagans furnished an example to Papal christians. Julius Cæsar, closing his triumph over Gaul, crawled on his knees up the Capitol stairs, to deposit his laurel in the lap of a stone or brazen Jupiter. The graphic view of his Irish imitators follows, extracted from the account of one evidently friendly to his nation's failings.

"Around the holy wall, on their bare knees, moved a body of people, thickly wedged together, some praying, some screaming, some excoriating their neighbors shins, and others dragging them out of the way by the hair of the head. Exclamations of pain from the sick or lame, fearful oaths in Irish, recriminations in broken English, and prayers in *bog* Latin, all rose at once to the ears of the Patron Saint; who, could he have heard or seen his votaries would have disclaimed them altogether. "Queen of Patriots pray for us—Saint Abraham—go to the devil you *borthoon;* is it crushing my sore leg you are?—Saint Abraham pray for us! Saint Isinglass pray for us. Saint Jonathan pray for us! Holy Nineveh, look down upon us with compunction and resolution this day! Blessed Jerooslim, throw down compuncture and meditation upon us Christians assembled here before you to offer up our sins. Oh grant us, blessed Catasthropy, the holy virtues of temptation and solitude, through the improvement and accommodation of Saint Kolumbkil. To him I offer up this button, a bit of the waistband of my own breeches, and a scrap of my wife's petticoat, in remembrance of our having made this holy station; and may they rise up in glory to prove it for us at the last day."

"Such was the character of the prayers and ejaculations of this motley concourse. There were many exceptions. From such was heard neither oath nor exclamation. A little distance from the well the votaries washed the blood off their knees, and dipped the diseased parts of their bodies into the holy stream. This part of the ceremony was the most disagreeable to the eye. Meantime scenes of a different kind were opening at the tents, whither the penitents repaired from the painful rites of the station, to find whiskey. Here dancing, shouting, singing, courting, drinking, and fighting, formed one wild and astounding uproar. Tipsy men were staggering in every direction, fiddles were playing, and pipes squeaking, men were rushing in bodies to the fight, women were doctoring broken heads, and factions collecting fiends for a fresh battle. Here you might see a grove of shillalahs up, and hear the crash of the onset; and in another place the heads of the dancers bobbing up and down among the crowd that surrounded them. As evening came on, those who had fought in their own private quarrels, now took up that of the public, and united to oppose some other hostile faction. Then the battle rages indeed, stones fly, and every kind of weapon is employed, till probably, a life or two is lost, and bones are broken, and blood spilled by men who scarcely know the political cause of contest. We should be sorry to see the innocent pastimes of a people abolished, but surely such scenes of profligacy and crime should not be suffered to stain the pure and holy character of religion."

This is the language of a man well acquainted with his subject. Hear now his description of the orisons poured forth by their church over the death-bed of her children.

"The Priest offered up the prayers which precede the repetition of the Rosary. Concluding them, he began the Rosary itself, which consists of fifteen Decades, each Decade containing the Hail Mary repeated ten times, and the Lord's prayer once. In this manner the Decade goes round from one to another, until, as we said above, it is repeated fifteen times; or in all the Ave Marias and Pater nosters one hundred and sixty-five times, without variation. From the indistinct utterance, elevated voice, and rapid manner in which it is pronounced, it certainly is wild, and strongly impressed with the character of a mystic rite, or incantation, rather than with that of a calm and humbled spirit bending down in sorrow before its offended God."

The affecting earnestness of those who addressed this wild strain to the Deity is then most impressively described. But this formed no eulogium upon the prayers themselves. It was not the sober language of worship, but violent expressions of nature's strongest feelings, when excited by the deepest grief. This description of the death-bed ceremonies used [illegible] Catholic in modern times reminds us of those attendant on a wealthy member of the same church, three centuries ago, as stated by Erasmus, a man whose name is the boast of the community. The translator has changed the dialogue form into narrative, but in other respects has adhered closely to his author.

"I attended on my friend George ———, when Bemard, the reverend guardian Father of the Franciscans, was called in to receive his confession. Scarcely was the confession finished, when the vultures gathered round the body, in the persons of four orders of begging Friars. The parish Priest was then called in to administer unction, and the holy sacrament. But here there nearly arose a bloody contest, unchecked by the presence of Christ himself in the sacred host. For the priest, when he found that the dying man had confessed to the Franciscan, declared that he would not impart extreme unction, the sacrament, or even burial, except he heard himself the confession of the sufferer. He said that as the parish priest bound to render an account, to the Lord, of his flock, he would not do so, except entrusted with the secrets of conscience. Justly as he might seem to argue, he was violently opposed by all, particularly by Bernard, and Vincent, a Dominican, who abused him grossly, calling him an ass, and one fit for nothing better than a swine-herd. "I, (said Vincent,) am a bachelor of holy thoology already, shall shortly become a licentiate, and thence shall be honored with the title of Doctor. Thou canst scarcely read the Gospel, much less intrude into the secrets of conscience. If so very curious, look at home, there see what your woman and your *nephews* are doing." I am loth to state the whole of his abuse, which only seemed to rouse the mettle of the priest. "I would," said he, "plait better bachelors from bean-stalks. When did the institutors of your orders, Dominic and Francis learn the philosophy of Aristotle, or the logic of Aquinas! Or when was either adorned with the title of bachelor! If I lack learning I shall not seek it from you. Do you fancy the world so stupid as to believe holiness the constant attendant of your habit? What have you to do with my family! What you do with the holy virgins in private is pretty well known to all, and equally so that the houses of the great frequented by you, are not a whit the more chaste." In short I dare not relate all, but he certainly handled those reverend men with little reverence. Nor would the contest have ceased but for the interference of the dying man, who, with difficulty, obtained a truce. 'Keep the peace,' said he, 'To you, as my parish priest, I will confess myself again, and, before you leave the house, you shall be paid for tolling the bell, for my tomb, and for my burial, so that you shall have no cause to complain of me in any respect.' This satisfied the priest, who mumbled something about the confession, which, however, he gave up. 'Why should I,' said he, 'trouble both the penitent and myself with a needless repetition. If he had confessed himself in time to me, perhaps, he would have made his will more piously, as it is you will see to it. The monks took this equity much amiss, as they hated to see the priest carry off that part of the prey. However I mediated, and made peace between them and the priest, who gave the extreme unction, and the sacrament, and, his fees being counted down, departed. After this tempest was appeased there arose one yet more fierce. Four orders of begging friars were in the house, to these another was added, that of the cross-bearers. The four attacked this with fury, as spurious. Who, said they, ever saw a chariot with five wheels! Or how dare you assert more orders of Mendicants than the number of the Evangelists! As well might every common beggar from the streets intrude himself. The cross-bearers retorted, asking, How the chariot of the church went when

there was no order of Mendicants, or when but one, and afterwards three. As for the number of the Evangelists, it has as much to do with our orders as that of the dice, which shew four angels every way. Who made the Augustines, or the Carmelites beggars? When did Augustine or Elias beg? They vociferated these arguments loudly, but, unequal to four antagonists, drew off, with threats of fearful vengeance, which seemed likely to be verified in the contest that followed among those whom they left behind, who now divided, the Franciscan and Dominican charging the Augustines and Carmelites as illegitimate beggars, which they resented so fiercely that I feared they would come to blows. They were in the hall adjoining the chamber of the dying man, and, as they argued with all the power of their lungs, he sent his wife to entreat them to desist. The Augustines and Carmelites were informed that they might depart, and expect the same allowance of food as those received who staid behind. They, and even the fifth order were invited to the funeral, each to receive equal refreshmeut, but not at the same table, lest fresh contests should arise. Thus Bernard and Vincent remained masters of the field, with some of their brethren. These seemed to have made a compromise, yet could not forbear murmuring something about the superiority of their respective diplomas. The will was now produced. The widow, of about eight and thirty years old, two sons, one of nineteen, the other fifteen, and as many daughters, yet in childhood, formed the family. As the wife refused to enter a monastery, it was stipulated that she should take the habit of a Boguine. The eldest son persisting in refusing to become a monk, it was determined that he should take the priestly habit, and, at Rome, should say mass daily, during a year, for his father's soul, and, on Fridays, should crawl on his knees up the holy stairs in the Lateran church. The second son was dedicated to Saint Francis, the eldest daughter to Saint Clara, the elder to Saint Catharine of Sienna. George wished to bring his maker into his debt by parting his whole family among the five mendicant orders, but however hard the struggle, the more advanced age of the wife and eldest son gave way neither to prayers or threats. One half the property was left to them, on their compliance with conditions, on their refusal it was to go to the Church, which, without conditions, took the other half. Bernard and Vincent were appointed Executors, the former guiding the hand of the dying man to write his signature beneath these words, 'May they feel the wrath of Saint Francis and of Saint Dominic who attempt to change aught in the above.' The funeral pomp came next. Nine friars from each of the five orders were to attend, in honor of the five books of Moses, and of the nine choirs of angels, each order bearing the cross, and chanting funeral dirges. The relations were to follow, also thirty pall-bearers, (our Lord being sold for that number of pieces,) and twelve hired mourners, in honor of the number of the Apostles. George's war-horse was to follow the bier, his head bound to his knee, as if seeking his master from the earth. Coats of arms were to grace different standards, as well as each torch, and each mourning habit. His body was to rest at the right side of the altar, in a marble tomb, on which his effigy was to recline in Parian marble and in complete armor, with a suitable inscription. His heart was to be deposited in the chapel of Saint Francis, his bowels he committed to the parish to be interred in the Chapel of the Virgin. The procedure in the funeral was to be divided by lot between Bernard and Vincent, as well as between the other three orders, all the five joining, to degrade the parish priest and his attendants to the lowest place. And here the dying man shewing evident signs of approaching death, the last part of the drama was begun. The Pope's diploma was produced, which promised the abolition of all crimes, and removed the fear of purgatory, besides sanctifying all his property, well or ill gotton. But here a brother of his wife, a lawyer, pointed out a flaw in the diploma, rather *mal-apropos*, for had he suppressed his scruple the patient had been none the worse, who now seemed almost in despair. But Vincent, in this distress, came forward like a hero. He addressed George thus, "Fear nothing, I have the power of correcting and supplying either errors or omissions; and, should this diploma fail thee, I stake my soul for thine, which in that case shall rise to heaven while mine sinks down to hell." I do not believe that God accepts such exchanges, nay, if he does, am not sure of George's being safe, for the soul of Vincent may be already mortgaged to hell past redemption. However this may be, the sufferer took courage. The engagements to George were then recited, by which he was promised participation with the four orders, and also the fifth order, in all their good deeds. The epithet good was well put in, omitted it would have sunk his soul to perdition. The number of masses and psalters to be recited was then stated. 'Twas immense. Again the confession was repeated, and the benediction given, and then a straw mat was laid on the ground, rolled up at one end, so as to make a kind of pillow, and then sprinkled with ashes, and here they stretched the dying man upon the frock of St. Francis, which was first consecrated with prayers and holy water. The cowl was placed under his head, for he could not put it on, and with that were placed the diploma and the engagements. 'Tis affirmed that the devil has no power over those who die thus prepared. Receiving the crucifix he said, "I will hold out this shield against my foe.' Then, kissing it, he placed it on his right shoulder. When the waxen candle was put into his hand, he said, 'I will brandish this spear against the enemy of souls.' These were his last words, for the pangs of death were now upon him. Bernard leaned over him on the right, Vincent on the left, both men of powerful lungs. One held out the image of Saint Francis, the other of Saint Dominic. The rest, scattered over the room, recited psalms, in a mournful voice. Bernard vociferated at his right, Vincent bawled at his left. George, cried the former, if thou approvest what has been done, turn thy head to the right. He turned it as directed. Here Vincent roared, Fear nothing, George, thou hast Francis and Dominic thy advocates. Rest secure. Think on the merits, and on the diploma held by thee, finally remember my soul pledged for thine, and if thou approvest all this, move thy head to the left. He moved it. Again, and as loudly—If thou thinkest thus, press my hand. He pressed it. Three hours were past in moving head and pressing hands, when the dying man began to gasp, and Bernard, standing up, pronounced the absolution, which he could not finish before George breathed his last."

I do not believe that the Pagan classics can produce scenes to match the preceding. 'Tis not worth while to give other instances of Catholicism derived from Paganism, since they are frankly owned by the Irish gentleman. Yet I cannot help observing, that

Holy water is a Pagan institution. The lustral vessels stood at the entrance of the temple. Cataline put one of these to its proper use, by washing his hands in it, after butchering a tribune, whose gasping head he had, just before, borne to Sylla the Dictator.

The ugly and unmeaning glory, which surrounds the heads of the Saints, was borrowed from that which graced the Pagan deities,—witness the figure of Ciree at Pompeii. This was called 'nimbus,' or 'aureola,' defined by Servius 'the luminous fluid that encompasses the heads of the gods.' The emperors assumed it as the mock of divinity, and thence it passed into the service of the church. So Virgil

Pallas——nimbo effulgens.

It has also been remarked on the bas reliefs of Apollo or Diana.

Was the laudable custom of burning alive derived from Pagan superstition?

Qua stantes ardent, qui fixo gutture fumant.

This is stoutly denied by the Papist, who sometimes dares to assert that the Church of Rome never yet burned a man for his religion. Gentle souls! They only committed him to the secular power. We do not kill mice, but we toss them to the cat by dozens.

But the end having been obtained of winning over the Pagans to the substance of truth by adopting some of their forms of error, would it be amiss if the Irish gentleman, and such as himself, would endeavor to remove from their Church the degrading, and now useless relics of Paganism! This they must do, or see religion sunk in Atheism, which will then, as in the days of Augustus, form the system of the gentleman, as superstition will that of the vulgar.

[Concluded next week.]

Letter to the Editor.

Evansville, Ia. Nov. 17th, 1834.

DEAR SIR—The following resolution of the Vincennes Presbytery, adopted at its fall session, held at Carlisle, October last, should have been forwarded to you some time since, had I not been obliged to send the records immediately to Synod, not being able to attend myself and have but recently obtained them again.

"The subject of the Act and Testimony being taken up, after some debate the following resolution was unanimously adopted, and ordered to be sent by the Stated Clerk to the Editors of the Luminary and Standard for publication."

1st. *Resolved*, That we as a Presbytery *condemn* the ERRORS specified in the Act and Testimony, drawn up and signed by sundry ministers and elders convened at Philadelphia, May 37, 1834.

2nd. *Resolved*, That we will adopt every constitutional and Scriptural expedient to preserve the churches within our bounds from all such unsoundness, both in doctrine and government."

A true copy. CALVIN BUTLER,
Stated Clerk.

AMHERST COLLEGE, MASS.—The catalogue of this flourishing institution for October, 1834, has been sent to us by a friend connected with the College. We learn from it that there are in all ten instructors,—six of whom are professors and four are tutors. The number of students is 243—distributed in the following manner: Seniors, 44; Juniors, 52; Sophomores, 77; Freshmen, 70.

SAFE ARRIVAL OF DRS. REED AND MATHESON.—The New-York Observer of Nov. 18, says, "Our readers will be gratified to learn that the Rev. Drs. Reed and Matheson, arrived safely in Liverpool on the 19th of October, after the remarkable short passage of eighteen days. They were on the water only two Sabbaths."

ECLIPSE OF THE SUN.—The remarkably clear, transparent atmosphere on Sabbath last afforded a highly favorable opportunity for witnessing this gratifying phenomenon. About midday tens of thousands of eyes were turned towards the great source of light and heat.

Literary Notices.

MEMOIRS OF AMERICAN MISSIONARIES.—This volume contains 367 pages, devoted to the great and noble subject of Foreign Missions. It is published under the direction of the Society of Inquiry respecting Missions in the Theological Seminary of Andover; and is chiefly occupied with memoirs of individuals of that Society who have devoted themselves to the cause of Foreign Missions. The author is Rev. Dr. Woods. In addition to the Memoirs, which are brief, and very interesting, the volume contains the following: 1. Introductory Essay; 2. Historical Sketch of the Society; 3. Correspondence of the Society of Inquiry; 4. Dissertations read before the Society; 5. Appendix, containing Constitution, by-laws, &c.

The work is handsomely executed, and contains a beautiful vignette engraving of Fisk, Judson, J. Richards, and Newell.

THE RELIGIOUS SOUVENIR, FOR 1835.—This is one of the most tasteful annuals that has been issued from the press. Its Editor is the late lamented Dr. Bedell, of Philadelphia. The pious and accomplished Editor of this volume had just prepared it for the press before he was arrested by the fatal disease which was sent to welcome him to the blissful fields of Paradise. "He rests from his labors;"—but "being dead, he yet speaketh." The embellishments of the work and the character of the articles are superior to any of its predecessors. We can recommend it as a beautiful holyday present.

THE CHRISTIAN ALMANAC, FOR KENTUCKY, FOR 1835.—The season has arrived when every family is about purchasing their Almanac. Whilst examining this publication, we could not help feeling a degree of surprise, that any one at all acquainted with the character of the Christian Almanac, should be willing to substitute in its place one of the common *trashy* productions called Almanacs, which teem from the presses of the country at this season.

An Almanac is consulted by every member of the family, and of course should not only contain nothing of an injurious tendency, but should be filled with matter calculated to exert an elevating and purifying influence. Such is the character of the Christian Almanac.

This Almanac, together with the volumes above noticed, can be procured at Mr. A. T. Skillman's Book Store.

Acknowledgement.

Foreign Missions.—A. T. Skillman acknowledges the receipt of $25 25 cts. from Bethel church, by the hands of Rev. J. H. Logan, for the support of Rev. H. J. Venable, in Eastern Africa. Also—$2 38, Monthly Concert collection in McChord church, 1st Monday in December.

Miscellaneous Items.

CHANCERY TERM.—There will be a called term of the Fayette Circuit Court for the trial of chancery causes. Commencing on Monday next at half past 2 o'clock, P. M.

The session of Congress, commenced on Monday last.

A shock of an earthquake was felt in Maysville on Thursday last, about half past 1 o'clock, P. M. Some of our friends in this county say they experienced the same shock.

In the list of persons licensed to shoot birds in Yorkshire, England, are the names of sixty clergymen.

A rail-road is contemplated to connect London with Glasgow and Edinburgh.

A Capt. George Pilkinton, formerly of the British army, is lecturing in England on the unholiness of war, military drills, parades, &c.

The postage received in Dublin on letters from America amounted in one day to above 300 pounds.

The Excise in London have seized 12,000 gallons of illicit spirits; for which the penalties, if recovered, will be £50,000. The firm implicated have offered £20,000 to effect a compromise.

FOREIGN NEWS.

Mr. Livingston, American Ambassador, arrived in Paris on the 13th.

The Paris Constitutionel of Oct. 14, states, that it has been authorised by Mr. Livingston, the American Minister, to say, that he has received no instructions from the Government of the United States, to agree to any compromise whatever, relative to the 25,000,000 claimed of France, and further, that Mr. Livingston is sure no such instructions will ever be transmitted to him.

Munich accounts state, that the negotiations for the marriage of Queen Donna Maria, of Portugal, with Augustus, Duke of Luchtenburg, are finally concluded.

Accounts from Madrid bring the conclusion relative to the exclusion of Don Carlos and his progeny from the right of succession to the throne of Spain. The project of law projected by the Government on this subject has been unanimously approved of by the Chamber of Procuradores.

The Senate of Bremen, having been informed of the fact, that certain emigrants, who embarked from that city to proceed to the United States, had been left in England in great distress, has issued an order directing those who are disposed to emigrate, how they are to proceed, prescribing a sufficient provision of funds for the whole voyage before embarkation, and recommending emigrants to proceed direct from Germany, instead of going to England in expectation of finding a cheaper conveyance.

BURNING OF THE HOUSES OF PARLIAMENT.

Between six and seven o'clock on the evening of the 16th of October, a fire burst out from one of the apartments connected with the House of Lords; the burning spread with fearful rapidity, and soon consumed the Houses of Lords and Commons, the Library of the latter, many of the Committee Rooms, the Painted Chamber, and a number of other offices. The house of Mr. Ley, Clerk of the Commons, and all the habitations situated between the Lord's Journal Office, and the Speaker's House, with the greater part of the Speaker's House itself were burnt. The conflagration ultimately extended all round the new front buildings of the Lords, utterly consuming the rooms of the Lord Chancellor, Mr. Courtney, and the other offices ranging round to Hayes Coffee-house. Bellamy's kitchen and rooms are destroyed. Westminster Hall is saved; and the Courts of Law have escaped, though their roofs were stripped off and water poured in by the engines. Westminster Abbey was untouched, the wind having blown from the S. W. and West. Great exertions were made to preserve papers, records, and books from the Libraries.

The national loss, from the destruction of these edifices, sacred to liberty and the past, cannot be estimated. The books alone destroyed were worth several thousand pounds, independent of hundreds of most valuable records, of which it may take half a century to discover the full extent. The loss, considered as an ordinary business affair, is estimated at half a million pounds sterling.

Origin of the Fire.—The Sun gives the following account of the origin of the fire. In the removal of papers from the Exchequer Office to the House of Lords, some men were employed in burning a great number of old documents unnecessary to be kept. In doing this, the chimney caught fire, and communicated with the timbers of the house. The report that the fire was the work of an incendiary does not appear to be confirmed.

On receiving intelligence of the destruction of the Houses of Parliament, his Majesty, with that devotion to the public interest which has invariably marked his conduct, immediately placed the Palace newly erected in St. James's Park, at the disposal of the Nation, in order to meet the difficulty of the emergency. It is not yet determined whether the generous offer is to be accepted.

A Cabinet Council was held at one o'clock to determine on the measures necessary to be adopted.

SUMMARY.

LOUISVILLE, Nov. 29.—The weather, which had been cold and dry during the week, changed yesterday to rain, of which at present, there is every prospect of a continuance.

The Ohio has been in fair navigable order since our last, and the number of arrivals at our wharf much greater than for several weeks past, bringing salutary accessions of groceries, hardware, &c. to our previously ill supplied market. Till Wednesday small boats were able to pass to over Falls, since then, however, the river has fallen upwards of a foot, though from the present rain, another rise may be anticipated in a day or two. Depth of water on the falls, 3 feet 6 inches, and river stationary.—*Price Current.*

COTTON SEED OIL.—The editor of the Mobile Advertiser, has been presented with a demijohn of Cotton Seed Oil, prepared at the Oil Factory of Messrs. Couper and Plummer. "For the last four or five nights," says the editor, "there has been no other kind of oil used in lamps, in our printing office, and we now consider the experiment as fairly and impartially concluded. We have no hesitation in pronouncing it every way equal to Sperm Oil for the use of the lamp. The flame produced is believed to be even whiter and clearer than that by the best winter strained Sperm Oil. When undergoing decomposition by burning, the smoke given out is not in so large quantity, as that emitted by the ordinary oil, and there is no offensive smell, either in the smoke, or in the oil itself. Messrs. Dobson and Williams, we understand, will hereafter, act as agents for the proprietors for this manufacturing establishment, in this city.

Dreadful Fire.—The Bengal Herkaru contains intelligence from Hyderabad of an occurrence of a most painful nature, by which two hundred men were destroyed by fire, and many others were severely burnt.—This melancholy accident occurred at the nuptial procession of a Meer Bunde, Ullee Khan, a Hindoostanee noble attached to the court of the Soubah. According to oriental custom, several hundreds of people had been employed to carry loads of fireworks with the procession, for the purpose of displaying them when near the mansion of the bride; but it so happened that on the road one of the baskets containing the works took fire, which from want of precaution on the part of the carriers, instantly communicated with the other baskets, as well as to the neighboring thatched houses, and caused so dreadful a conflagration that two hundred men (consisting of the carriers and spectators) were burnt to death, and several hundreds wounded. Another very singular and lamentable occurrence had also taken place a few days previous in a liquor shop at Benares. A vendor of liquor having mixed some stuff, which afterwards proved of a destructive quality, with a belief of causing greater intoxication, the consequence was the death of forty persons on the spot. Many others died in their own houses, and several respectable Hindoos fell victims.

It has been oftentimes quaintly remarked, that the revolutionary pensioners of the United States were the longest lived body of men that ever existed in modern times! The frauds lately developed show the force of this observation. In consequence of Mr. *Preston's* motion in the senate, to publish the names and residence of all persons on the pension lists, it is believed that a yet much larger amount of fraud will be exposed—and the rolls be purged of very many false names.—*Niles.*

Emigration.—The Sangamo, (Ill.) Journal says; Emigrants are flocking into our State. Caravans from Kentucky, Ohio, and Virginia, are constantly passing through this town, on their way to the rich country north and west of us. Sangamo is also rapidly increasing her population. The emigrants appear to be of the best description; possessed of substance, intelligence and enterprise. They are welcome to the advantages which our State offers them; and thousands of others would be welcome. Illinois will sustain a population of several millions. Its inhabitants now number, probably 230,000.

MARRIED—In this city, on Tuesday evening last, by the Rev. Mr. Davidson, Mr. ALEXANDER M'KINNEY to Miss CHARLOTTE M. LOCKWOOD, daughter of Mr. John Lockwood.

On the 30th ult. by Rev. N. H. Hall, Mr. JAMES WILSON to Miss GEORGIANA DUNN, all of this city.

On the 26th ult. in this county, by Rev. N. H. Hall, Mr. JOHN S. HILTON to Miss ISABELLA THOMPSON.

DIED, in Clarksburg, Va., on the evening of the 17th ult. in the 24th year of his age, ANDREW W. TRAPNALL, Attorney at Law, formerly of Mercer county, Kentucky.

Orphan Society.

The annual meeting of this Society will be held at the McChord Church, on Tuesday next, December 9th, at 10 o'clock, A. M. to elect Managers for the ensuing year. The Treasurer will attend to receive subscriptions, after which the report of the Managers will be read, and an address delivered.

It is earnestly hoped that the meeting will be attended by all who feel desirous of promoting this interesting charity.

NEW BOOKS.

THE Religious Souvenir for 1835, edited by the late Dr. Bedell; The Oriental Annual; Friendship's Offering; Surgical Anatomy of the Arteries, by R. N. Smith, M. D. of Maryland; 8th Vol. of Peter's Reports; Memoirs of J. Brainerd Taylor, 2d edition; Manly Piety in its Spirit; The Connection of the Physical Sciences, by Miss Somerville; The District School, by I. Orville Taylor; Visits and Sketches, by Miss Jamison, author of Characteristics of Women, &c. &c.; Vols. 3, 4, 5 & 6 of Mrs. Sherwood's Works, Harper's uniform edition; Owen on the 130th Psalm; The Mother's Nursery Songs, by Thomas Hastings; The Harbinger of the Millennium, by William Cogswell; Memoirs of American Missionaries; Sermons from the Fowls of the Air and the Lilies of the Field, by Samuel Nott, Jr.; Memoirs of Hannah Moore, 2 vols.; same work in 1 vol.; The American Almanac for 1835; Three Years in the Pacific.

Just Received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
December 3, 1834. 21-by

J. T. SUTTON,
MERCHANT TAILOR,

HAS just commenced business on Main-street, next door to the Lexington Library, and a few doors from Coyle's corner, where he solicits, and expects to receive, a share of the public patronage. He *expects* it, because, by assiduous attention to the wishes of his customers, joined with a competent knowledge of the business, and experience in it, he intends to *deserve it*. He has on hand a general assortment of

Cloths, Cassimeres, and Vestings;

Among which are Super Blue, Black, Olive, Green, Mixed, and Brown Cloths, all of which he will sell low for CASH. Also, a large assortment of

Ready-Made Clothing;

Of all kinds, for Gentlemen's Wear.

He respectfully requests his friends, and the public generally, and especially those who wish to be well clad, and on good terms, to call on him before they make their selections.
Lexington, Dec. 3, 1834. 21-tf.

For Rent.

A COMFORTABLE TENEMENT suitable for a small family, situated in the rear of the McChord Church Session Room. Enquire of D. A. SAYRE, or
W. RICHARDSON.
Lexington, Dec. 3, 1834. 21-tf.

NEW GOODS.

THE Subscribers are receiving an additional supply of GOODS, suitable for the season; among which are

Cloths; Cassimeres; Cassinetts; Blankets; Merinoes; Calicoes· Bolting Cloths, Carpetings; Flowered Paper, for Rooms and Passages;

Together with FIFTY PACKAGES of UNBLEACHED COTTONS; Bed Ticking, and Unbleached Goods.

Merchants and others who purchase by the piece, will be offered inducements.

J. TILFORD & CO.
No. 49, Main st. Lexington, Ky.

P. S. A further supply of FUR CAPES, TIPPETS, GLOVES, COLLARS, Gentlemens' CAPS, &c. &c. J. T. & Co.
Lexington, Dec. 3, 1834. 21-4t

TO THE AFFLICTED.

DYSPEPSIA, indigestion, or a diseased state of the digestive organs, produces some or all of the following symptoms. Loss of appetite, nausea, heart-burn, flatulency, acid eructations, or belching, gnawing sensation in the stomach when empty, a sense of constriction and uneasiness in the throat, pain in the side—stomach—head—and sometimes in the shoulders, costiveness, sometimes alternately with diarrœha, chillness, or cold hands and feet, paleness, or sallowness of the countenance, soft flabby state of the skin, debility, languor, aversion to exercise, low or dejected spirits, palpation, disturbed sleep, dizziness, &c. Nor is the patient's mind in every case exempt from disturbance. The Temper frequently becomes irritable, the imagination easily disturbed with fearful forbodings.

Such are the effects upon the system of a diseased state of the digestive organs, that some or all and perhaps many other symptoms will be experienced by the patient, which are frequently taken for distinct diseases.

Among the many remedies proposed for these complaints none has proved so efficacious (if the testimony of thousands is to be believed) as DR. BLOODGOOD'S

ELIXIR OF HEALTH.

In passing through towns lately where it has been sold, I have found in every place gentlemen and ladies who have been in a low state of health from some chronic disease of the above description, some for a long time, and reduced very low, despairing of ever again enjoying health, who have been fully restored by this medicine alone. It has to my knowledge cured several of the dropsy. It is eminently qualified to restore health after attacks of fevers of every kind. For weakly and delicate children it is an invaluable medicine. It will entirely prevent children from being troubled with worms. It removes all billious complaints, and all obstructions of every kind, promoting a healthy action in all the secretions and excretions, on a due performance of which health materially depends. Its action is upon the stomach, liver and bowels, the prime regulators of the whole system; a diseased state of which causes most diseases. It is entirely Botonical in its composition and is highly approved by many scientific and eminent Physicians who have become acquainted with its great restorative powers,—so much so that some have administered more than a hundred bottles to their patients in a year. There is no deception in the medicine, references can be given to respectable citizens in this town who have experienced its benefits. It may be taken by all ages and both sexes with perfect safety.
H. EASTMAN.
Zanesville, Nov. 19, 1834.

This Elixir may be had at the Drug & Chemical Store of GEO. W. NORTON, opposite the Library, Main-Street, Lexington, Ky. Price $1 00 per bottle.
December 3, 1834. 21-2m

Temperance Almanac for 1835.

THE Temperance Almanack for 1835, prepared by the American Temperance Society, for sale at A. T. SKILLMAN'S and DR. WALLACE'S Book Stores. Price 37½ cts. per dozen.
Lexington, Dec. 3, 1834. 21-tf.

PLANK, SCANTLING, AND GROCERIES.

T. K. LAYTON & Co.

HAVING purchased of Capt. J. Shrock his stock of *LUMBER & GROCERIES*, intend to keep constantly on hand, at the same stand, on Short street, between the Court House and Jail, a large and neat assortment of the very best articles in both branches of business. Their present stock has been well selected.

Brick and Brick Work.

THEY will, as heretofore, continue the *BRICK MAKING AND LAYING BUSINESS*. They have on hand a large stock of *BRICK* and other materials, of the best quality, which will enable them to commence building as early in the Spring as the weather will permit. Thankful for past favors, and as they determine to pay strict personal attention to every department of their business, and spare no trouble or expense to please, they hope to receive a share of patronage.
T. K. LAYTON & Co.
Lexington, Nov. 26. 20-3t.

NEW GOODS.

WM. H. RAINEY,

IN order to give his friends and customers more elbow room, has taken those spacious Store rooms, No. 46, Main Street, (recently occupied by Johnson & Reynolds) where he is now opening a splendid assortment of

DRY GOODS,

Suitable for Fall and Winter Sales.

Selected by himself with great care in the Eastern Cities. His stock of the following articles is large, viz:

CLOTHS and CASSIMERES, all colors and qualities;
Cassinett and Satinetts, do.;
Mackinaw, Rose and Point BLANKETS;
Flannels and Baizes;
French, German and English Merinoes;
MERINO SHAWLS & HANDKERCHIEFS, (a great variety;)
Embroidered Thibet, do.;
Splendid Damask and Watered Morcens;
New Style CALICOES;
Black and Colored SILKS;
Philadelphia Silk Hats;
Fur Capes and Pilerines;
Fur, Cloth, and Seal skin CAPS;
20 Trunks Robinson's SHOES and GAITER BOOTS;
Fallman's Boots and Shoes for Gentlemen;
And a variety of other Goods usually kept in Dry Goods Houses.

He returns his sincere thanks to his former friends for their liberal patronage, and hopes by strict personal attention, to merit a continuance of their favors at his New Store.
Lexington, Nov. 12, 1834. 18-2m

MUSICAL INSTRUCTIONS.

B. S. FORBES,
Professor of Sacred Music,

PROPOSES to the Ladies and Gentlemen of this City, who wish a thorough knowledge of this useful and delightful accomplishment, to give systematic instructions, and afford such facilities for the cultivation of *VOCAL MUSIC*, as to place instructions in the elements of this department, within the reach of all who may feel pleased to become his patrons. He flatters himself to make it an interesting and profitable study, as his plan is on the *Pestalozian System*, and perfectly systematical. One thing is taken at a time, and well understood before another is commenced. He brings his pupils to the desired information, by a course of reasoning which is principally their own: and consequently what is thus learned is not only remembered but perfectly understood.

A comfortable room with all appurtenances necessary will be furnished by the teacher; and he expects from his experience in the art, and strict attention to facilitate the exercises of his class, to obtain a liberal patronage.

Children of six years old will be received and warranted to improve; therefore let no one plead incapacity.

For the terms and further particulars call at Mr. SKILLMAN'S Book Store.

P. S. I would just notice that I have several classes now forming, and all who intend to become members of them, I hope will do it immediately, as it will be materially to their advantage to take the first lessons.
Lexington, Nov. 26th, 1834. 20-tf.

J. T. FRAZER,
MERCHANT TAILOR,

HAS JUST RECEIVED, a splendid assortment of CLOTHS, CASSIMERES and VESTS of the best quality, and most fashionable colours.

Super Blue,	New Style Diagonal Cord and Stripe,
Do. Black,	Sup. Drab,
Do. Green,	Do. Fawn,
Do. Brown,	Do. Blue of the first quality,
A Steele Mixed,	Fear not Coatings for Over-coats, first qual.
Rich Wine Color,	
Sup. black Cass., Single and Double Mill.	

With a general assortment of Stocks, Suspenders, Gloves, Half Hose, fine Linen Shirts, and other articles too numerous to mention; all of which will be sold low for cash, as that is the article most needed at present.

J. T. FRAZER.

J. T. F. a few doors below Brennan's Hotel, thankful for past favors, would inform his friends and the public generally, that he continues to carry on the above business at the old and long established stand, formerly occupied by A. S. & E. H. Drake, where he will always be found ready to attend to any business in his line.

As his work is generally executed in a style equal to any in the United States, he would respectfully solicit a continuance of a share of the public patronage.

JUST RECEIVED from New-York, a supply of THE LATEST FASHIONS.

ALSO—A. F. Saguez's newly invented and patented *Self Varying Rule*, with all which the craft shall be furnished on reasonable terms.

J. T. F.
Lexington, Nov. 12, 1834. 18-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware*.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

Almanacs for 1835.

CHRISTIAN Almanac;
Palmer's Almanac;
Temperance Almanac;
Poor Richard's Almanac;
The Freeman's Almanac;
Comic Almanacs, various kinds.

Just received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
November 19, 1834. 19-by

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.
Lexington, September 3, 1834. 8-tf.

NEW BOOKS.

McINTOSH'S England, new edition in 1 Vol.; Belgium and Western Germany in 1833, by Mrs. Trollope; Tales of the Garden, of Koseiu-zko, by Samuel L. Knapp; Prout's Bridgwater Treatise; Combe on Physiology; James's Anxious Enquirer after salvation directed and encouraged; Sprague's Letters to a Daughter; Beckford's Italy, 3 Vols.; Sketches of society in Great Britain and Ireland, 2 Vols. by C. S. Stewart, M. A., author of "A Visit to the South Seas;" Sidney's Life of Rowland Hill; West's History and Evidences of the Resurrection; Mason's Sacred Harp.

Just Received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
November 19, 1834. 19-by

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.
October 15, 1834. 14-tf.

From the New Monthly Magazine.

Life and Death.

O fear not thou to die!
But rather fear to live, for Life
Has thousand snares thy feet to try
By peril, pain, and strife.
Brief is the work of death;
But Life! the spirit shrinks to see
How full ere Heaven recalls the breath,
The cup of woe may be.

O fear not thou to die!
No more to suffer or to sin;
No snares without thy faith to try,
No traitor heart within:
But fear, oh! rather fear
The gay, the light, the changeful scene,
The fluttering smiles that greet thee here,
From Heaven thy heart to wean.

Fear lest in evil hour,
Thy pure and holy hope, o'ercome
By clouds that in the horizon lour,
Thy spirit feels that gloom
Which over earth and heaven
The covering throws of fell despair;
And deems itself the unforgiven
Predestined child of care.

O fear not thou to die!
To die, and be that blessed one,
Who, in the bright and beauteous sky,
May feel his conflicts done—
Who feels that never more
The tear of grief, or shame shall come
For thousand wanderings from the Power
Who loved and call'd him home!

THE VICE OF GAMBLING.

Extracts from an Address delivered to the Medical Pupils of Transylvania University, November 4, 1834: By CHARLES CALDWELL, M. D.

* * * * * * * *

Gambling is not only wicked; it is also, as already intimated, low and disreputable, as well in its origin, as in its associations. It is the concomitant of a want of useful and agreeable employment, and is often resorted to, by persons of mental shallowness and vacancy, to occupy the time, which would be otherwise consumed in dreamy idleness, or some grossor form of animal indulgence. It is a native product of the human mind, rendered vicious by an ill directed or a defective education, which has left certain animal propensities unsubdued, and neglected to strengthen the higher faculties, especially the moral and reflective ones. Or the rebellious propensities may have been maddened and invigorated by profligate associates. By persons, whose faculties are moulded into a proper balance, by a thorough and sound education, gambling is never indulged in. In other words, it is practiced only by the *uneducated*, or the *badly educated*; while thay are so trained, that their higher and nobler powers of mind predominate over their lower and comparatively ignoble —their moral and intellectual over their animal—never descend to it, but shun it, as a pursuit congenial only to the degraded and the vulgar; I should rather say, as a vice, which steeps the soul in the dregs of corruption and panders to its worst habits of turpitude and profligacy, dries up the fountain of the domestic affections, impels its votaries to beggar wives, children, and friends, cancels every sentiment of duty and virtue, whets and barbs afresh the fangs, and adds fiercer venom to the sting of the worm of offended conscience, and often leads to desperation and suicide. This is neither fiction nor extravagance, but a plain recital of recorded facts.

Had the practice no evil tendency, it ought, nevertheless, to be a consideration mortifying to families of standing and fashion, not to be able to entertain a party of friends, in some more tasteful and intellectual way, than by the mechanical and often frivolous amusement of a card table. Such an inability bespeaks, in all who are concerned in the matter, a miserable want of mental resources. From enlightened and refined *private* society, as well in this as in other countries, games of hazard are now excluded, as tasteless and vulgar. They are driven into exile among barbarians and savages, or consigned to the dram-shop, the tavern, and the gambling-house, in common with profane and indelicate language, deep drinking, and other remnants of brutal times, for which alone they are fit associates. In the advancement of our race from semi-barbarism, to the state it has attained in the most intellectual and polished circles, such games have become as offensive to refinement and good taste, as they have always been to morality and religion. And their places are supplied by the more pure and elevated amusements of music, dancing, the inspection of paintings, engravings, and other productions of the fine arts, and by *rational conversation*. I need scarcely add, that the latter is far superior to all other modes of entertainment, mingling as it does the useful with the pleasing, and should be studied, as an accomplishment, by every member of cultivated society. Yet how small is the number of our *well-trained colloquists*, compared to that of our *dextrous gamesters!*

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Attempts are made, on various grounds, to palliate, if not to justify the vice of gambling. There is no great harm, it is alleged, in playing a few social games, at cards to pass away the time, at the hazard of six and a quarter, or twelve and a half cents a game. Or, should the wager rise to twenty-five cents, the mischief of the evening, among friends and neighbours, who can *afford to lose*, is not great. If not perfectly innocent and allowable, the play is, at least, a gratifying amusement to those concerned in it; and, to make the worst of it, it injures nobody but themselves. An indulgence in it therefore, *in their own houses*, is their indisputable right. Such is the defence of *cheap gambling*, set up by those, who are *themselves addicted to it*—and there it ends; no others adopting it. How can they? It is not only weak and futile; it is no defence at all, but a mere *apology*, which is virtually a *confession*, that the thing apologized for *is wrong*. Where nothing is done amiss, an apology is not only unnecessary, but out of place. In the present case, moreover, every thing is amiss. It is not true, that the mischief of family gambling is confined to the players. The example is infectious and demoralizing, and renders the vice a spreading evil. Hence the lookers-on, whether children or adults, are soon identified with the perpetrators of it. Betting is, in its *spirit*, an intended violation of principle of right, and is, therefore, clearly forbidden by the law of conscience. Hence it is *criminal*. But a *petty* crime is not the less *truly* a crime, *because* it is petty. And it is the usual harbinger of something worse. The brightness of noon-day does not burst on us, nor the darkness of midnight fall on us, *suddenly*. The former has its dawn, and the latter its twilight. So has vice. No one attains the zenith of it at a bound. His ascent to it is *gradual*. Hogarth's murderer commences his course of cruelty and crime, by impaling insects and running pins and bodkins into the flesh of his brothers and sisters, advances in it by cutting off the ears and tails of cats and dogs, matures it by maiming and assassinating men, and ends it on a gibbet. In like manner, he who begins by playing for small sums, is easily seduced into a gradual increase of his hazard, until he acquires a passion for gambling, plays for thousands, and encounters ruin. "Lead us not into temptation," is worth all the other petitions that language can express, or imagination conceive. It is an epitome of wisdom indicating the best protection of innocence and preventive of guilt. But he who plays for any wager, however small, runs counter to that petition, courts temptation instead of avoiding it, and incurs the risk of becoming a victim to its seductions. In fine; the man who dallies with crime *because it is small*, is wanting in the moral or the reflective faculties or in both, perils his own reputation and interests, and presents an example pernicious to society.

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It is again contended that it is not criminal, in the gambler, to take the money he has won, because the loser surrenders it *voluntarily*. True; and so does the traveller *voluntarily* surrender his purse to the highwayman. But he is constrained to do so, by the *fear of death*, in the case of refusal. Of two evils he but chooses the lesser. The booty, therefore, is feloniously obtained. And the individual *robbed* by the gambler, gives up his money, from the dread of *dishonour according to gambling rules*, should he venture to withhold it. Death, moreover, might be the alternative, in his case also, desperadoes in gaming having often committed murder, on account of money won and withheld. The same principle, therefore, here alleged in justification of the gambler, may be, with equal force, adduced, to justify the footpad or the pirate. In each case money is surrendered alike, by a *constrained act of the will*.

But the defence of gambling, on which its advocates most confidently rely, is yet to be mentioned. It is that the hazard of losing at play is mutual, and incurred by the consent of the parties. Each gambler is endeavouring to rifle the pockets of his companions, they being privy to his design, and by this the vice of the whole is extinguished. The game is a struggle of self defence, in which the only means to escape fraud and wrong, is to commit them; and therefore the entire proceeding is innocent, and its issue just.

That common men should argue thus, does not much surprise me. To analyze and reason, especially as to subjects of any abstruseness is not their province. No wonder, therefore, that they are not at home in it. But, that enlightened and educated men, whose business it often is to defend and inculcate right and justice, expound law, and award to wrong and injustice their penalty and punishment, should thus err, and "palter in a double sense," is matter of astonishment. It is a principle in criminal law, that if one person intentionally induces another to assault him, and kills him, when about to commit the assault, he is guilty of murder. It is on this ground that duelling is indefensible. The combatants, being under no control of necessity, voluntarily incur danger, and cannot, therefore, avail themselves of the plea of self-defence. Hence, to kill in a duel is to commit homicide, and cannot be defended, on any principle of morality or right. In like manner, the gambler who intentionally exposes himself to having a fraud practised on him, is not justified in practising a like fraud on his antagonist, by way of prevention, reprisal, or indemnification. On the contrary, he is guilty of a double crime; the unnecessary and *forbidden exposure of himself*; and the equally forbidden wrong he meditates toward another. If a felon attempts to steal my horse, and even succeeds, I am not therefore justified in stealing his; much less am I authorized to do so, having sustained no loss by him, however felonious might have been his design. If a highwayman demands my purse, I have a right to resist, and, if necessary, to take away his life, in my defence. *But I have no right to rob him.* To do so, would be an act in me, as illegal and criminal, as that he was meditating against me. Nor have I a right to retaliate, *in kind*, on the pickpocket or the cheat. Much weaker would be my claim to either of these forms of retaliation, had I incurred intentionally the hazard of being wronged.

This subject may be stated in yet another light, which will render the unsoundness and absurdity of any and every defence of gambling still more palpable. A party of regular pickpockets resort to some rendevous, avowedly to practise on each other their light-fingered trade. Will the struggle for victory in address and dexterity, extinguish the vice, or detract from its criminality? No one will expose his want of judgment, by an affirmative answer. It would be nearer truth to say, that the flagitiousness of the crime would be magnified, by the new and audacious mode of practicing it. Yet it is just as criminal to play *for money*, at games of card or dice, as at a game of pocket-picking. In either case, money is feloniously taken, by the successful competitor. And mere modes in felony make no essential alteration in guilt. There is no more of crime, in pulling an associate's watch out of his pocket, without an intention to keep it, than there is in playing cards or chess, without a bet. It is the unhallowed and lawless design, that constitutes the guilt. To deprive a comrade of his watch by a game at cards, or a throw of dice, is as clearly unjust, and therefore as immoral, as to steal it; though, in consequence of fallacious views and a pernicious custom, it is not accounted so ignominious or criminal.

But why do I dwell on the proof of a position, which is already self-evident? To adduce further arguments in maintenance of it, would be a waste of time. Gambling is as indefensible as murder. And from its boundless prevalence, it surpasses murder greatly, in the extent of the misery it produces, and the amount of moral corruption it diffuses through society. For every single individual that is seduced to profligacy and ruin, by the example and devices of the assassin, thousands are thus seduced, by those of the gambler. Hence the deep abhorrence, with which the vice of the latter has been regarded, by the enlightened and the virtuous, as well in ancient as in modern times. Cataline, the chief of conspirators, was scarcely less reprobated for his gambling, than his treason. And, in his career of crime, Arnold became a gambler first, and then a traitor. It is even more than suspected that his losses, in the former character, aided in urging him to the guilt of the latter. Be that as it may, he was an arch-criminal in both; and gambling was the elder sin.

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Such, I repeat, are the native and mutual affinities of gambling and theft, pocket-picking and robbery—the issue of the same parentage, instinct with the same spirit, dependent on the same principles, aiming at the same end, and productive of like consequences. What, then, is the quality that distinguishes them from each other? On the score of spirit and principle, I say again, (and the reiteration can hardly be too frequent) no such quality exists; but, in their effects on society, the difference between them is immense. For every single instance of ruin and wretchedness arising from theft, pocket-picking, and robbery *united*, gambling *alone* produces thousands. Search the records of the four vices, written in despair, madness, suicide, bankruptcy, the reduction of wives and children from opulence and ease, to want and beggary, with their withered and tottering frames, sunken eyes, and squalid countenances, and the many other forms of individual, family, and social desolation thence resulting; and they will amply sustain the truth of my assertion. Yet are thieves, pick-pockets and highwaymen called *felons*, and sentenced to imprisonment, transportation, or the gibbet; while gamblers are denominated *sporting gentlemen*, or *gentlemen of pleasure;* are welcomed into fashionable society; and are themselves, in many instances, *mirrors of fashion*, and *leaders of the ton*. My allusion is to *gentlemen gamblers*, who assume the *mask* of some other calling, *by day*, and consort with the *Black-leg* and the ruffian, by night. And grieved I am to say, that there are multitudes of these day-maskers and night-revellers, in every section of our country.

In the practical nefariousness, theft, and robbery, there is another enormity which attaches to the former, but from which the two latter are comparatively free. It is the *contagiousness of the vice*. While the gambler robs the youth of the means allotted for his education, or as a capital for business, he imbues him with the foul corruption of the gaming table, seduces him from the paths of rectitude and honour, and initiates him in his own detestable occupation. Thus is the son not only beggared in his fortune, but made a source of mortification and mourning to his parents and family, and, in moments of awakened conscience and sober reflection, of abhorrence to himself. The thief and the robber are innocent of this. They open no schools of instruction in profligacy and felony, but, in comparison, confine within themselves the guilt and disgrace of their lawless vocation. Nor is the whole yet told. To supply himself with means for the gaming table, the apprentice pilfers from the drawers of his master, the shop-boy and the clerk from those of their employers, and bank-officers rifle the vault and the strong-box. To complete the picture; the ward, for the same purpose, steals from his guardian, the brother from his sisters, and the son from his parents! So closely is theft allied to the card-table!—This is no *fancy-piece*, but a plain representation of daily events.

A catastrophe still more disastrous not unfrequently befalls the gambler. A brief anecdote will best reveal it to you. There was, not far from this place, a few years ago, an industrious and accomplished young mechanic, of excellent promise, and highly respected. At a few *social card-parties*, he was a successful adventurer, which so infatuated him, that he continued to play, neglected first, and ultimately abandoned, his trade, and became a Black-leg. He had married an amiable young woman, who died from mortification and grief, on account of his irregularities and vices. After various adventures and difficulties, he at length killed a cival officer, in an attempt to arrest him. By this murder, he escaped arrest and imprisonment, for the time, and is now a fugitive from justice, destined, should he apprehended, to expire on a gibbet. Cases of this sort are not unfrequent. Yet still is gambling not only tolerated and countenanced, but *also practised*, in what is falsely styled the *best society* —I say "*falsely*" so "styled," because it consists of individuals, who are engaged in the habitual violation of the most divine precept that ever issued from the lips of a teacher, "Do unto others, as you would that they should do unto you." When seated at the gaming-table, the members of this "best society" practically reverse this admonition, by *endeavouring to do to others what they eagerly strive to prevent others from doing to them*. Such is the *gambler's* golden rule—he burden of all his purposes, and the motto of his life. And I repeat, that *every one who plays for money is a gambler, as well in guilt, as in name.*

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The Deserted Family Altar.

It was once erected. How many solemn and interesting reflections are connected with that fact! What does it imply? The man once felt the power of truth—once stood in solemn awe of God—once so felt the worth of his own soul and the souls of his family, that he must commend them all to God in daily prayer. And his household must hear his intercessions. He would overcome every obstacle that had lain in his way. How pleasant that thought. It was a house of prayer. Those walls resounded with praises of Israel's God. The loving kindness of the Lord was mentioned every morning, and his faithfulness every night.

There *was* an altar there. *Was!*—Strange thoughts arise upon the use of this word. Is that altar overthrown? Has the voice of prayer ceased there? Must that dwelling be reckoned once more among those where no incense is offered to him that sitteth on the throne?

But why did he not pray on? Had he and his household received all the mercies they needed from the Hearer of prayer? Had he filled the full measure of divine requirement? Was his last prayer in his family the only remaining drop necessary to fill the cup of obligation, so that nothing more was due to his Maker? Had God lost any measure of his worth, so that homage was no longer deserved?

But why did he not pray on? Did the voice of persecution restrain him? Was it penal and dangerous to make his prayer unto his God? Did he desire ardently to go on, but he was restrained by threatened evil?

Why did he not pray on? He might have done it. No reasons like these mentioned, existed to prevent it. He ought to have done it. Every motive that constrained his first prayer, blazed as brightly before him as ever. He had as many wants. He had as many dangers.—He had as many reasons for prayer, and as many for praise.

But in spite of all, the altar is overthrown. The morning comes—the evening comes, but there is no prayer! God is faithful every day and faithful every night; but there is no prayer! The business, cares and pleasures of the day are regularly succeeded by quietness and security through the "silent watches," but God is not acknowledged. The months fly by.—The years revolve. The desolate altar is desolate still.

The judgment comes, and before the awful bar stands a family that "called not upon thy name!"—*Bost. Rec.* V.

Naples, Aug 27.—Our volcano has not this time given us a long respite. The eruptions have recommenced with increased violence. During some evenings past it has presented the most diversified appearance. At one time it was remarkably picturesque. The moon was shining perpendicularly on the mountain, having on the summit of it a magnificent firtree. Streams of fire flowed in serpentine directions round the trunk, whilst the head struck by the beams of the moon reflected a cheerful light. The intermediate space preserved its natural sombre color. This immense tree looked like an object of the fancy, and by the variety in its colors in some measure brought to mind the colossus to which holy writ compares the powers of the earth. Its head was like the purest silver, the trunk resembled bronze, and its roots might be said to represent brilliant masses of coral.—*Gazette Du Midi.*

News from the North.—The weather at the North has been remarkably cold for the season. We saw this morning, a package from Franconia, N. H., with an endorsement by the Postmaster, upon the back, stating that on the 15th October the thermometer at eight o'clock in the forenoon, stood only eight degrees above zero. In the town of Bethelem, a few miles from Franconia, the snow lay from ten to twelve inches, and sleighing was quite good. A vast body of snow now covers the Green Mountains.

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52 tf

DR. ABERNETHY'S HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.

Lexington, October 1, 1834. 12-tf

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

JAMES MARCH.

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St. second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1383. 48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE

Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boilean; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington, June 11th, 1834. 49-by.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low fo cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

School Books.

A GENERAL assortment of School Books at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle.

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

VAN DOREN'S

COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTANT

BOARDING SCHOOL

For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexing on, Ky. July 16, 1834. 1 tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN

Lexington, Sept. 17, 1834.